

School of Theology at Claremont



10011451861

HISTORY  
OF THE  
EVANGELICAL  
ASSOCIATION

CLASS..... NO.....

PRIVATE LIBRARY

OF

Samuel F. Hilgenfeld

DATE 1/27/1911

PRICE \$ 1.60



Theology Library

SCHOOL OF THEOLOGY  
AT CLAREMONT  
California













BX  
7515  
V413  
1909  
v.2

# HISTORY

OF THE

## Evangelical Association.

*Reuben*  
By R. YEAKEL.

---

Vol. II.

— 1850—1875. —

---

J. H. LAMB, Agent,  
CLEVELAND, O.

1909.



*Authorized by General Conference: examined and approved  
by the Book Committee.*



---

COPYRIGHT BY THOMAS & MATTILL  
1895.

---



PUBLISHING HOUSE OF THE EVANGELICAL ASSOCIATION,  
CLEVELAND, OHIO.

## PREFATORY REMARKS.

---

In this second volume of the History of the Evangelical Association we observe chiefly how this vigorous branch of the Christian Church was developed with regard to numbers and territorial expansion, and at the same time continued perfecting its organization, whereby it gained materially with regard to outward ecclesiastical solidity. As in consequence thereof the number of Annual Conferences increased and the tree of the Association branched out in many directions, it became impracticable to describe the annual sessions in detail, as was done in the first volume.

"The Episcopal plan of Government," which was recommended for adoption by the founder of the Association, Rev. Jacob Albright, and was wrought out in detail by Rev. George Miller during the years 1812-1815; published in the second edition of the Discipline, 1817, and modified as occasion seemed to require until 1843, was in full operation during the period covered by this volume (1850-1875). After the year 1859 the Bishops quadrennially delivered their addresses on the state of the work in general; the General Conference, as the constitutional supreme authority of the Church, regularly held its quadrennial sessions and adopted the necessary laws for the promotion of the work; in the year 1860 the revised Constitution of the Missionary Society went into operation, by which the entire mission work obtained a representative, central, moving power in the General Board of Missions; and the management of the publishing interests of the Association was entrusted (1859) to the Board of Publication, created by General Conference, which abundantly supplies the Association with excellent literature. In consequence of all these arrangements and operating forces the Annual Conferences have retreated to their proper position under the disciplinary Evangelical economy, as local executive bodies, whose transactions concern almost exclusively, with regard to organic shape and ecclesiastical arrangement, their respective Conference districts, in all of which they are, however, subordinated to the General Conference. No Annual Conference can now in any respect exercise any supervision over any other Annual Conference, as was the case with the "Eastern Conference" from 1826 to 1839, as we have seen in Vol. I. of this history.



The legislative and general superintending and executive management of the work is in the hands of General Conference and the Boards created by and amenable to that supreme body, together with the superintending Bishops as overseers during the intervals of General Conference. The Evangelical Association has thus laid aside the shoes of childhood, and grown out of boyhood too, and has advanced to the age and strength of majority. Hence this second volume gives much more attention to the transactions of General Conference, the General Board of Missions and the quadriennial addresses of the Bishops, than could be done in earlier times, without, however, ignoring any important transactions of the Annual Conferences. With the utmost propriety, too, all important events in the more spiritual sphere of the Church, such as revivals, camp-meetings, the "Holiness movement," etc., which throw light upon the inner spiritual progress of the Association, are given prominence and ample attention.

It also became my sad duty to chronicle the presence and growth of tares among the wheat on the Evangelical field and the unavoidable transactions caused thereby. A Church historian *must* write actual history with its lights and shadows; he cannot make the history and he dare not change it, else his production becomes a distortion, and in so far an untruth, the effect of which must be so detrimental that it were better not to have written at all. The history must be portrayed faithfully as it has taken place; and only then may the readers and their descendants derive correct and wholesome lessons therefrom. I do not hesitate to say that I have also in this unpleasant part of the task adhered conscientiously and impartially to the facts of history as official Church records, reliable testimony and personal knowledge have furnished them.

The extension of the work of the Evangelical Association into Europe, and its blessed progress in that part of the world, in spite of many obstacles and much opposition, forms a separate but deeply interesting section of this volume, strikingly setting forth the "wonderful works of the Lord among the children of men," in the old country.

The high school cause has since 1850 entered very largely into the ecclesiastical life of the Association, and will in the future, doubtless, be a very important factor in her history and character, hence it was deemed proper also to treat this subject separately and somewhat extensively in this book.

One especially interesting, touching and also beneficial feature of the history in this volume is the happy departure of so many fathers and laborers in this work of the Lord, to their eternal reward, who had survived



from the earlier severe pioneer times of the Association, and had for many years "borne the burden and heat of the day." Their positive and even joyful testimony that they had been obedient to the heavenly calling, that they declared the whole counsel of God, that their labors in the Lord had not been in vain, and that they were now passing over to receive the reward and the crown from the Lord, is a precious legacy and affords great encouragement to their successors in their office and work. "Whose faith follow, considering the end of their conversation."

The writer of these lines would fain make use of this opportunity to express his gratitude to God that he was privileged by His providence personally to know many of those old Evangelical heroes from 1835 till 1850, and to enjoy confidential intimacy with not a few of them from 1850 till 1875. These servants of the Lord Jesus Christ and His Church are "worthy to be esteemed highly for their works' sake," and we, their younger successors, are scarcely "worthy to carry their shoes." Their crowns of glory are "full of stars" and they now "eat the fruit of their doings" in the Church triumphant.

And now, finally, after a great many months of painstaking, wearisome research and application, made the more difficult by the almost total lack of help and advice and the great scarcity of records and other sources; and after many days of severe effort to draw the historical picture of this branch of the Church of Christ impartially and correctly, but conscious of its unavoidable imperfections, I now commit it into the hands of the candid, intelligent reader, praying that Divine blessing may attend it for instruction and edification in true righteousness and holiness.

A word may yet be properly added here as to the style of writing employed in this work. History is prosaic and not poetic. The ecclesiastical edifice has been reared amidst many storms and vicissitudes, hence it is, figuratively speaking, a massive and plain building. Although there are, doubtless, some poetical and even romantic features in its development, yet on the whole such a history is a matter-of-fact affair, hence it requires a style analogous to this characteristic feature. There would be no propriety in an attempt at a linguistic, ornamental sculpture or winding garlands around its pillars, or attaching rhetorical flowers to its brow. Beautiful fancies belong to another field. A style that is compact, well proportioned, combining plainness, gracefulness, and truthfulness, is here in order. Such a style has been essayed in this work; whether successfully or not, the intelligent reader will be well able to judge.

R. Y.



# TABLE OF CONTENTS.

	PAGE		PAGE
Prefatory Remarks.....	3-5	Table of Contents.....	7-10

## FIFTH PERIOD, 1850-1860.

A Year of Jubilee.....	11	Eleventh Session of General Conference.....	44
Building of the Albright Church..	13	Formation of the Wisconsin Conference.....	45
Initiatory Movements for a Heathen Mission.....	14	Statistics.....	49
An Unfavorable Indication.....	14	Report by Bishop Seybert.....	49
Introduction of the English Language into the West Pennsylvania Conference.....	15	Bishop Seybert's Anxiety concerning the Association and Its Ministry.....	51
"Sectarianism".....	16	The Projected Heathen Mission...	51
Progress of the Work.....	16	Rev. Joseph Truby.....	52
A Specially Blessed Camp-meeting.	18	Division of Illinois Conference...	52
Biography.....	19	How Bishop Seybert Traveled in Order to Reach this Conference.	53
Remarkable Conversion of a Venerable Father.....	20	Further Reports of Victories by Bishop Seybert.....	55
Transaction concerning the Transferring Power of a Bishop.....	21	Concerning Dress.....	55
Six Months' Probation of Newly Received Members.....	24	The Doctrine of Holiness in the Ev. Association.....	57
Removal of the Publishing House.	24	A Fateful Pamphlet.....	61
Statistics of the Association.....	25	How Bishop Seybert Felt over this Matter.....	63
Creation of Two New Conferences.	25	What Some Religious Papers Said concerning this Pamphlet.....	64
Progress of the Work.....	25	Rev. Henry Longbrake.....	65
A Notable Resolution by the Ohio Conference.....	26	The First Ministerial District Meeting held in the Evangelical Association.....	65
Rev. Samuel Baumgartner.....	26	Beginning of the Work in Kansas.	67
Rules for Catechetical Instruction.	28	An Important Conference Transaction.....	68
A Vigorous Word from Bishop Seybert.....	28	Happy Departure of One of the Oldest Preachers.....	71
Rev. John Sensel.....	29	Another Laborer Called Home....	73
Rev. Jacob Riegel.....	30	Victorious Progress of the Work of Conversion.....	74
How the Work Was Carried on in Wisconsin in 1853.....	31	Another Blast from Bishop Seybert's Trumpet.....	76
How the Work Was Done in Ohio about this Time.....	32	Second Charge against Solomon Neitz with Regard to the Doctrine of Holiness.....	78
How the Work prospered on Milford Circuit in the East Pennsylvania Conference.....	34	Revision of the Constitution of the Missionary Society.....	79
Further Steps toward Establishing a Heathen Mission.....	34	Creating a Board of Publication...	81
A Caution.....	35	Re-admission of Adam Ettinger...	81
The "Maine Law" Prohibition...	37	Election of Bishops.....	82
Rev. Henry Fischer.....	38	Creation of the Iowa Conference..	83
Rev. Christian H. Lintner.....	40	Bishop Seybert's Last Letter.....	83
Rev. George Kaag.....	41	Bishop Seybert Dies Happy in the Lord.....	85
Missionary Zeal in the Illinois Conference.....	41		
Departure of J. C. Spangler.....	42		
Good Report from Wisconsin District.....	43		
Report by Charles Hammer of the Work in the West.....	43		



	PAGE		PAGE
Interment of His Mortal Remains.....	88	Disposition of His Estate.....	97
Sketch of the Life and Character of the Sainted Bishop.....	89	Statistics of the Evangelical Asso- ciation in 1859.....	98
<b>SIXTH PERIOD, 1860-1875.</b>			
Societies.....	99	The State of the Church.....	154
Good Results from the Improved Arrangement of the Mission Work.....	99	Several Important New Laws.....	156
The First Annual Meeting of the Missionary Society and Board un- der the Revised Constitution...	101	A Significant Repeal.....	158
Rev. Jacob Kehr.....	102	Another Important New Law.....	158
Remarkable Words by Bishop Jo- seph Long.....	102	Friendly Visit by a Delegation from the M. E. Church.....	159
Distress in Kansas.....	103	Answer of General Conference to the Address of Dr. Nast and the Proposed Union.....	161
Rev. Geo. Adam Blank.....	104	Expression on the Misuse of To- bacco.....	162
Fresh Trials in Kansas.....	106	Election of Officers.....	163
Progress of the Cause of Missions..	106	Notable Points.....	164
Further Development of the Pro- ject of Starting the California Mission.....	107	Further Disturbances.....	164
Fearful Massacre in Minnesota....	108	The Holiness Movement.....	169
A Strained Condition in the Church.	111	Reform of Camp-Meetings.....	170
Another Important Missionary Meeting.....	112	Fourth Charge against S. Neitz...	172
Voices in Favor of the Establish- ment of an Orphan Home.....	114	Bishop Jos. Long Enters into the Joy of His Lord.....	173
A Remarkable Conference Mis- sionary Meeting.....	114	Ten Days' Camp-Meeting near Tamaqua, Pa.....	181
Happy Departure of Rev. John Kleinfelter.....	116	Rev. Absalom B. Schaefer.....	182
A Very Important General Confer- ence Session.....	116	Progress of the So-called Holiness Movement.....	184
Criticism of the Weekly Papers etc.	119	Rev. Philip Wagner.....	184
Report on the State of the Country.	120	The Patriarch of the Evangelical Association Finishes His Race Here Below.....	185
The Election of Bishops.....	121	A Remarkable District Camp- Meeting.....	187
Creation of Four New Conferences.	123	Difficulties with the English Editor.	188
Election of General Officers.....	124	The Fifteenth General Conference.	189
New Missions.....	124	The Episcopal Address.....	190
Recommendations and New Laws.	126	Proposal of a Union of the Evan- gelical Association with the M. E. Church.....	190
The Orphan Cause.....	127	Expression of Conference in Regard to Secret Societies.....	193
Statistics of the Association.....	128	Election of General Officers.....	194
Progress of the Mission Work.....	129	Statistics.....	194
The Orphan Home becomes a Fact.	129	A Union Holiness Camp-Meeting at Easton, Pa.....	195
The First Stationing in Kansas Con- ference.....	131	The Fullness of Salvation (Heils- fuelle).....	198
Westward!.....	132	General Statistics.....	199
A Mission in Washington.....	132	Progress of Mission Work.....	199
Rev. Lewis May.....	133	Cautionary Voices.....	199
Decadence of Camp-Meetings.....	133	A Comparative Stagnation of the Work.....	202
Renewed Conflict concerning the Doctrine of Entire Sanctification.	137	A Mission among the Heathen Again Discussed.....	202
An Old Opponent of the Evangel- ical Doctrine Speaks Again.....	139	Second Camp-Meeting at Easton, Pa.....	203
A Portentous General Conference..	140	The Heathen Mission Once More..	204
Charges against S. Neitz—the Third Time.....	141	Christopher Yeakel.....	204
Unanimous Declaration of General Conference on the Doctrine of Sanctification.....	144	Rev. John P. Leib.....	205
Whence Came the Article on Sanc- tification in the Discipline?.....	145	A Glorious Camp-Meeting in Au- gust, 1875.....	207
The Address of the Bishops.....	152	The Sixteenth General Conference.	208
The Orphan Cause.....	153		

## THE CAUSE OF HIGH SCHOOLS IN THE EV. ASSOCIATION.

	PAGE		PAGE
The Object of High Schools.....	217	Union Seminary.....	219
The Historical Development of the		North-Western College.....	221
High School Cause.....	218	The Union Biblical Institute.....	222
Albright Seminary.....	218	The Object of the Institute.....	223
Greensburg Seminary.....	219		

## THE EVANGELICAL ASSOCIATION IN EUROPE.

## FIRST PERIOD, 1845-1864.

Initiatory Movements and Beginning of the Work.....	226	First "Big Meeting".....	257
Preliminary Movements toward a Mission in Germany.....	226	Entrance into the Upper Neckar Valley.....	258
A Remarkable Letter from Sebastian Kurz.....	227	Embarrassments of Bro. Gottlieb Fuessle.....	258
The Politico-Social Storm in 1848.....	228	War in Italy and Other Causes of Distress Followed by Numerous Conversions.....	260
Upon What Grounds Can Our European Mission Be Justified.....	232	Through Good Reports and Evil Reports.....	261
Testimonies concerning the Depressed Spiritual Condition of Germany.....	233	Alliance Meetings.....	262
Further Preliminary Developments	238	Further Experiences.....	262
The Motives.....	240	The News of Bishop Seybert's Death.....	262
The Official Appointment.....	240	The First Sunday-School.....	263
Departure of Rev. John C. Link...	241	Publication of Geo. Miller's "Practical Christianity".....	263
The First Missionary Experiences.	242	Repeated Storms of Persecution...	263
Preliminary Labors in Hesse-Darmstadt.....	243	Happy Death of Sister Wollpert...	264
Removal to Stuttgart and Further Developments.....	244	Several Changes of Preachers.....	264
Rev. Nikolai's Journey to His Field of Labor.....	245	Rev. Fuessle's Labors in the "Oberland".....	265
The Arrival and Persecution of Bro. Nikolai in Lauterbach—Return to Stuttgart.....	246	A Vain Attempt in Bavaria.....	266
A Sudden Storm of Persecution...	246	Bruedersaal of the Ev. Association.	266
Distress in Wurtemberg—Sickness and Decease of Sister Link.....	247	Fresh Courage.....	267
Another Persecution in Stuttgart, and a Glorious Beginning in Plochingen.....	248	Opening of New Doors.....	267
An Unexpected Change.....	249	A Successful Petition.....	267
A Trial.....	250	Demoniacal Possession.....	268
A Gracious Visitation.....	250	A New Co-Laborer.....	268
Rev. Link's Further Labors.....	251	Effects of the American Civil War.	269
New Doors Are Opened.....	251	An Excellent Co-Laborer Acquired.	269
A Demoniac Delivered.....	251	Labors of Bro. Schnatz in the "Oberland".....	269
Happy Death of the Wesleyan Gottlieb Mueller.....	252	His Labors in Stuttgart.....	270
Rev. Link's Visit to America.....	252	Purchase and Dedication of the Second Chapel.....	270
Continuation of Mission Labors...	253	Visit of Rev. Solomon Neitz.....	270
"Die Geistliche Viole".....	253	The First Public Celebration of the Lord's Supper.....	271
Storms of Persecution and Other Trials.....	253	Director Paulus Withdraws from the Ev. Association and Becomes a Vehement Opponent.....	271
How the First of the Native Preachers in Germany Began His Labors.	256	Founding of the "Evangelischer Botschaffer".....	272
The First Meeting-House and the		The First Sunday-School in Stuttgart.....	272
		Internal and External Progress in 1864.....	273

## SECOND PERIOD, 1864-1875.

Organization of the Germany Conference and the More Rapid Spread of the Work.....	275	An Episcopal Visit.....	275
Why Organize?.....	275	The Appointment of Rev. John Walz to Germany.....	277
		First Session of the Germany Conf.	277

	PAGE		PAGE
A Prediction.....	278	Ascension Day Feasts.....	288
Beginning of the Work in Reutlingen.....	278	Fifth Session of Conference.....	289
The Blessed Progress of the Work after Bishop Esher's Visit and the Organization of Conference..	280	"Wars and Rumors of War".....	290
Second Session of the Conference..	281	Victories!.....	291
A Third Chapel Secured.....	282	Ascension Day Meetings.....	291
Victories on Other Fields of Labor.	283	Sixth Conference Session.....	292
Ascension Day Meetings.....	284	Times of Refreshing.....	293
The Third Session of Conference...	284	Regulations by General Conference.	293
Beginning at Kirchheim and Other Places.....	285	Conflicts and Blessings.....	294
Departure of Sebastian Kurz.....	286	The Seventh Conference Session...	294
Fourth Session of Conference.....	287	A Blessed District Meeting.....	296
Erection of a Church in Reutlingen.	288	Vehement Persecution.....	296
District Meetings.....	288	A Blessed Alliance Meeting.....	297
A Sunday-School Periodical.....	288	The Eighth Conference.....	298
		Ninth Session of the Conference...	300
		The Prussian and Saxony Missions.	300
		Glorious Revivals.....	301
		Tenth Session of the Conference...	302

### THE EVANGELICAL ASSOCIATION IN SWITZERLAND.

Introductory Movements.....	305	Zofingen Becomes the First Circuit.	320
Rev. J. Kaechele's Labors in Switzerland.....	307	Beginning in Frutigen Valley.....	320
Spreading of the Work.....	309	District Meeting.....	321
Storms of Persecution.....	309	Rev. Gottlieb Hofer.....	321
Beginning in Zofingen and Surroundings.....	310	Ascension Day Meetings.....	321
District Meeting in Thun.....	312	Times of Refreshing.....	322
Beginning of the Work in Simmenthal.....	313	Victories!.....	322
Fierce Persecution; Almost a Martyrdom.....	315	A Blessed District Meeting.....	322
A Second Lawsuit.....	318	Rev. John Walz's Report concerning the Work in Switzerland...	323
Progress of the Good Work.....	319	Shocking Treatment of a Brother and Disturbance of a Meeting...	325
		Further Progress of the Work in the Bernese Highlands.....	327
		Conclusion.....	327

### THE EVANGELICAL ASSOCIATION IN ALSACE-LORRAINE.

Incipient Movements.....	328	in Strassburg.....	332
Chapel Society.....	331	Summary Statistical Report of the Work in Europe in 1875.....	332
Beginnings in Colmar.....	331	Statistics 1894.....	333
Further Labors of the Missionaries			

### CONCLUSION.

Page.....	334
-----------	-----



# HISTORY

## OF THE

### EVANGELICAL ASSOCIATION.

SECOND VOLUME.

---

#### FIFTH PERIOD, 1850-1860.

---

Extension of the Work over Lands and Seas.

---

##### § 1. A Year of Jubilee.

"The year 1850 will be regarded as an epoch in our Church," wrote Rev. Henry Bucks on the 4th of January of that year. It was not only the fiftieth year of the nineteenth century, but also the fiftieth since the organization of the Evangelical Association—1800—and hence also the year of transition from the first to the second half century of her existence. This Association was under a thousand obligations to bring unto the Lord a thank-offering, and in this respect to make this a *year of jubilee*.

The first incitement to this movement was given by the alert and active Editor of *Der Christliche Botschafter*, William W. Orwig, in the issue of the first day of January of that year. In an editorial article headed, "The Evangelical Association Fifty Years Old," he stated succinctly what great things the Lord had done for this Association, and proceeded to say "that the origination, preservation, spread and prosperity of the Association is a work of God," and exclaimed: "The Lord has done great things for us, whereof we are glad!" He then pointed out how exceedingly fitting it is that during this year an "Ebenezer" be erected, with the acknowledgment, "Hitherto the Lord has helped us!"

But the question now presented itself: "What shall we render unto the Lord for all His benefits? Ought we not to bring to our God, who is the God of our fathers, a special thank-offering and acknowledgment of His divine providence and guidance, and thus raise a substantial monument by appointing a day of prayer and thanksgiving and the offering of special contributions for the promotion of the work of the Lord among men? And ought we not at the same time to put forth a united effort for a general revival throughout the Church, the extension of our borders and a stronger union in the bond of brotherly love?" He also pointed to the suitability of commencing a *foreign mission* and similar enterprises during this year.

These timely intimations found much favor and hearty acceptance throughout the Church. The East Pennsylvania Conference, sitting in the latter part of February, appointed a committee consisting of the preachers Michael F. Maize, Frederick Kroecker and William L. Reber to draft a suitable expression of sentiment in the form of a resolution. They presented the following report, which was adopted :

"As the first half of the first century of the Evangelical Association closes with the present year, and as the Lord has blessed her so abundantly and enlarged her borders and increased her numbers in spite of all opposition, this conference recommends to all the preachers and members under her supervision to commemorate this as a year of jubilee and bring unto the Most High a special praise-offering by the observation of a special thanksgiving day and the contribution of liberal free-will offerings for the promotion of different religious and benevolent purposes, and this conference hopes that all sister conferences in the Evangelical Association will make similar arrangements.

"For the accomplishment of this end this committee recommends the following :

"1. That our Bishops appoint a special day for this purpose about the middle of next October, with special regard to the fact that Jacob Albright, the founder of our Church, commenced his labors as an itinerant preacher in that month in 1796.

"2. That on the specified day of thanksgiving public worship be held in all our congregations within this conference district in the morning at 10 o'clock, and also in the evening. To this end the conference recommends that all our itinerant and local preachers preach in the morning at the hour named, and that in such congregations where no preaching is had, a prayer-meeting shall be held, as also in the evening.

"3. That both in the morning and evening, at the close of the services, a collection shall be taken for the support of the home mission work.

"4. That on the same day subscriptions shall be opened by all our preachers-in-charge which shall remain open until the end of the year for the support of the following purposes :

"(1.) For the erection and support of the following churches : A church on Harrisburg Mission ; a church on Philadelphia Mission, and for the liquidation of the debt on Lancaster church.

"(2.) For the founding of an academy or high school within this conference district for young people."

The West Pennsylvania Conference soon after appointed Jacob Barber, Philip Wagner, William W. Orwig and Uriah Eberhart as a committee to prepare a report concerning the proposed jubilee. This committee presented essentially the same report, with an additional item, that one thousand dollars should be applied to the erection of a church at the grave of Jacob Albright.

The New York Conference also joined the movement by adopting suitable resolutions, and ordering that the funds collected should be applied :

1. To home missions.
2. To a mission in Germany.
3. To the needy missions in Albany and Rochester.

The Ohio Conference fell into line with strong resolutions and designated that the collections be applied :

1. To the liquidation of church debts on missions in distress.
2. To the erection of a church at the grave of Jacob Albright.
3. To a mission in Germany.

The Illinois Conference would not stay a whit behind, but declared itself unanimously in favor of this movement, and ordered that the collected funds be applied as follows :

1. To home missions.
2. To foreign missions.
3. To the erection of the Albright church.

Thus the jubilee was appointed unanimously by all the Annual Conferences, and thereupon the Bishops designated the 17th day of October, 1850, as the day of jubilee.

Two beautiful characteristics of the Evangelical Association were hereby brought clearly to light :

1. The unanimity of all the Annual Conferences.
2. The zealous and intense willingness to promote the work of the Lord.

## § 2. Building of the Albright Church.

At the session of the East Pennsylvania Conference in February, 1850, the following resolutions were adopted :

*“ Resolved, That this conference will interest itself in the erection of a church edifice at the grave of the sainted Jacob Albright, founder of the the Evangelical Association, and will see the project properly carried out. The size of the church shall be 40x60 feet, and the building be two stories in height.*

*“ Resolved, That said church shall be called The Albright Church, erected in memory of the sainted Jacob Albright, founder of the Evangelical Association of North America, in the fiftieth year of the said Association.”*

John P. Leib, Frederick Danner and Joseph M. Saylor were appointed as a committee to supervise the erection of the building, who, however, found it expedient to reduce the size of the edifice to 38x52 feet.

On the thirteenth day of October the church was dedicated, when Bro. John P. Leib preached the dedicatory sermon on Haggai 2. 9 : “ The glory of this latter house shall be greater than the former, saith the Lord of hosts, and in this place will I give peace, saith the Lord of hosts ; ” and Bro. Henry Fischer, Book Agent, preached in the afternoon under the manifest influence of the Holy Ghost a powerful sermon on Psalm 93. 5 :

"Thy testimonies are very sure ; holiness becometh thine house, O Lord, forever."

### § 3. Initiatory Movement for a Heathen Mission.

At this time the membership of the Evangelical Association was aglow with zeal for the cause of missions. Not only was the mission in Germany established and supplied during this year,\* but some earnest voices were heard in favor of establishing a mission among the heathen.

A worthy layman wrote in the German paper of the Church burning words in favor of such a mission, offering at the same time \$10 toward it.† Bro. Henry Bucks also wrote a strong article on the subject.‡ But an unnamed correspondent made the first proposition to collect money for such a mission. He proposed to be one of twenty persons to raise the sum of two thousand dollars for it, adding: "And if this subject is properly elucidated, many brethren will feel compelled to give liberally out of their abundance for the kingdom of God. If the world is to be evangelized, then we must put forth greater efforts than has been done hitherto. \* \* \* As soon as we become fully willing to support this work properly God will find the right men for it." \* \* This was well spoken.

In some parts of the Church auxiliaries were formed for the support of such a mission, and from this time forth the contributions for a "heathen mission" flowed into the treasury until quite an amount was gathered. But it was found that in a practical respect the European and home missions already constituted, in the language of the proverb, "Iron enough in the fire."

### § 4. An Unfavorable Indication.

Until this time both the ministry and the laity held fast to the Pauline and Evangelical principle that the Word of God must not be "with excellency of speech or of persuasive wisdom, but in the demonstration of the Spirit and of power," in order to save souls, for which end the preachers usually selected plain but weighty texts, which they consecrated, as it were, with prayers and tears to this purpose. And that preacher who possessed most of this unction and power, so that his preaching came from the heart, and also reached the heart, was the most useful and beloved. But during this and the next following years an ambition became manifest among a few of the younger preachers, who were endowed with gifts of eloquence, to sail into another direction, preaching on side issues and choosing unusual and sensational texts.†† The older ministers generally

\* See section on the work in Europe in this volume.

† Jacob Munk, in *Botschafter* of February 1, 1850.

‡ *Botschafter*, March 1, 1850.

\* \* *Botschafter*, December 2, 1850.

†† For instance: "A great eagle with great wings, long-winged, full of feathers, which had divers colors, came unto Lebanon, and took the highest branch of the cedar," etc., etc. (Ezekiel 17: 3-10.) "Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces," etc., etc.



disapproved of this new course of preaching, however, their admonitions were but little heeded. It was also noted that some of the younger preachers too often forgot the motto, "*Holiness unto the Lord*," by yielding to levity and unseemly jesting. The wide-awake Editor of *Der Christliche Botschafter* soon noticed danger in this direction, and in an editorial headed "The Most Useful Preachers," sounded the trumpet, as follows: "The usefulness of a preacher does not depend so much upon his natural and acquired abilities, talents and eloquence as it does upon his faithfulness and activity in the administration of his office and his godly and holy conduct. Hence it is a fact that men who possess but ordinary talents are far more useful and of more practical utility than the most highly gifted. \* \* \* Their godly life and conduct speaks louder than words. Such men dispense blessings wherever they go. On the other hand, facts show that graceless, fun-loving preachers spoil far more by their conversation, levity and general conduct than they can make good by their preaching, be it ever so eloquent and highly applauded. Even if their sermons seemingly make an impression, they seldom produce sound and wholesome fruits. A graceless, superficial preacher can never build up a godly, holy Church any more than thorns and thistles can produce grapes and figs. If such a one could even speak with tongues of men and angels, and seemingly preach with great power—his example will do more harm than his words can do good." The attentive reader will bear these clear hints in mind as we pass through the succeeding years of this history, and at the same time keep in view the well-established truth that the deterioration of the Church always began with the ministry.

#### § 5. Introduction of the English Language into the West Pennsylvania Conference.

Until this time the deliberations and transactions of all the Annual Conferences were conducted and recorded exclusively in the German language, but the West Pennsylvania (now Central Pennsylvania) Conference became this year an exception. In her published proceedings appears an apologetic remark, concerning this matter, as follows: "About one-half of the preaching was done in the English language, and the business was transacted in the same manner. The use of the English language increases with every year, and will prevail in a few years. Not only does the conference district expand more rapidly among the English than the German people, but also the candidates for the ministry are comparatively more numerous among the English. And, moreover, our young people are almost being exclusively educated in the English language even in the German sections, hence English preaching is preferred in many German parts,

---

(Ezekiel 1: 15-21.) "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns," etc., etc. (Rev. 13: 1.) "And I saw heaven opened, and behold a white horse," etc., etc. (Rev. 19: 11-16.) Such texts were preached upon at camp-meetings with great eloquence, but there was no personal salvation wrought by those sermons.

especially where the older people themselves understand something of the English language." Perhaps it would, under such circumstances, have been more advantageous for the work, if in those years where such circumstances existed, English as well as German conferences had been formed, as was done in later years. The General Conference of 1847 already adopted some provisional measures for such emergencies.\*

### § 6. "Sectarianism."

About this time appeared a German pamphlet called "*Ein ernsthaftes Wort ueber den Sekten-Geist und das Sekten-Wesen*," by Rev. Joel L. Reber, a German Reformed minister at Jonestown, Pa. In that pamphlet the author attempted to brand and condemn nearly all religious communities in the United States, excepting particularly the German Reformed and the Lutheran Churches, as sects in the worst sense of this reproachful word. In doing this he, however, unconsciously entangled himself in many contradictions which afterwards caused him considerable trouble. Nor was there any lack of bitter and hateful aspersions in this pamphlet.

The Editor of *Der Christliche Botschafter*, Bro. William W. Orwig, subjected this publication to a thorough review in said paper and exposed its contradictions and follies most clearly. The pen of the Editor was a very pointed one, which scarcely left a vestige of this little thorn-bush. This keen critique and correction accomplished much good in many directions. It is still very interesting reading. In those times the antagonists fell upon each other in such a manner that if one did not have the solid rock of truth under his feet he would soon realize that he had no foundation at all.†

### § 7. Progress of the Work.

The work advanced not only outwardly by starting a mission in Europe, building churches, etc., but also with regard to awakenings and conversions at protracted and camp-meetings—of the latter about thirty were announced in the *Botschafter*. Bishop Seybert also published several reports of victories in different parts of the Association, over which he traveled annually. Immigration into the West from Europe and some of the Eastern States was very strong, and the Association closely followed to preach the Word of God to them in their new settlements. At this time every Evangelical itinerant in the West was practically also a missionary, with the presiding elder in the lead.

As a specimen of the reports of victories toward the close of this year we insert an extract from a communication by John J. Esher, who traveled on the Elkhart Circuit, then belonging to the Illinois Conference, as follows:

"In the name of the Lord we commenced a big meeting in the Friedenskirche. Already on the first evening a considerable number of peni-

---

\* See first volume of this history, page 388.

† *Der Christliche Botschafter*, July 1 and 15; August 1 and 15, and September 2 and 16, 1850.

tents came to the altar. On Sunday evening the power of God was so mighty in the sanctuary that many wounded ones cried out for salvation, and the redeemed shouted for joy and could not stand before the glory of God, so that we could not preach the Word. The meeting was prolonged, and the services continued with but little interruption day and night. The friends willingly laid aside their temporal work, excepting what had to be attended to, and God abundantly blessed them for it. About fifteen persons professed to have experienced the pardon of their sins and a number to have obtained entire sanctification; ten joined the Church. For me also this meeting became an indescribable blessing; never before did I realize such an intimate communion with my Heavenly Father as at this meeting and since. Generally speaking, this meeting was for this section and part of this circuit like Elijah's great rain upon the parched land of Israel."

The conference sessions were, as George Miller wrote, about 1810, like ante-chambers of heaven. War and victory—war against sin and the powers of darkness, and victory over them by the conquest of many hearts and sections of the country for the Lord Jesus Christ, and overcoming of thousands of obstacles which arose by the yet physically unimproved conditions of the "backwoods" and "wild prairies"—this was the Divine seal upon the work in the "West." And to this end the brethren were "united as one man," which became manifest especially at the close of the conference sessions. The Ohio Conference at that time extended over all of Ohio and parts of Indiana, and also of Michigan. The itinerants had come together from great distances, and at the close of the session they had to go still greater distances—often to new mission fields—and how did they feel?

"After a fervent closing prayer by Bishop Long, the brethren formed a circle, and amid solemn singing and shaking of hands they parted, whilst the Lord poured the joy of His Spirit into their hearts. Intense brotherly love constrained them to give to each other the holy kiss of love amidst the flowing of tears. To God belongs all praise and glory! May He revive His work and establish His kingdom to the ends of the earth!" Thus wrote the Gospel veteran John G. Zinser, and each one went forth courageously to the field of battle.

The Illinois Conference comprehended at this time probably more than twice the territorial extension as compared with the Ohio. She covered nearly all of Indiana, part of western Michigan, the greater part of Illinois and extended far into Wisconsin. There were often great dangers to be encountered from Indians, wild animals, high waters, cold waves, extraordinary snowstorms, together with countless hardships and adversities. But what occurred when Bishop Long had read off the new appointments for the coming year? "After a powerful prayer by Bishop Long, conference closed its session. Standing in a file, ready to give the parting hand, the brethren presented quite a contrast to what they were five years before in this young conference; for the Lord had increased us—blessed be His

name! Amid tender singing we pressed each other's hands, realizing that one bond in the Spirit binds us together. Oh, it was at once glorious and pathetic! May we all meet each other again, either on earth or in heaven!" Thus wrote the then yet youthful and active John J. Esher, who had already for several years done successful pioneer work.

#### § 8. A Specially Blessed Camp-Meeting.

In the latter part of the Summer of 1850 a camp-meeting was held on Milford Circuit in the East Pennsylvania Conference on the land of Bro. Melchior Schultz, which will never be forgotten by many who attended it, neither in this world nor in that which is to come. This meeting began on Monday night, and on Tuesday morning the presiding elder, Bro. Francis Hoffmann, preached in accordance with the then prevailing custom, "A Sermon for Christians," on the text: "Blessed are they that hunger and thirst after righteousness: for they shall be filled." (Matt. 5: 6.) At the beginning of the sermon he stated that he would treat this text in the sense of personal holiness—which is often intended by the word righteousness in the New Testament. He then briefly and clearly explained justification by faith and regeneration, in which sanctification has its foundational beginning. Then he proceeded to show with plain unctuous words in what respects such characters were not yet wholly sanctified, but that the Holy Spirit would lead them onward by enlightening them with regard to inherited moral depravity, and if we yield to and follow this Divine light the Spirit would create an intense hungering and thirsting for entire sanctification and lead the longing soul toward it. Then he described growth in grace, which occurs at the same time, and how one becomes more and more diligent and punctual in the practice of all Christian duties and the avoidance of all evil, in order to please God in everything and become more like the life-pattern of the Lord Jesus, until the soul arrives at the point when and where believing consecration to God and the appropriation of Christ as the complete sanctifier takes place and the love of God is perfected. During this clear and unctuous sermon, which presented entire sanctification in its clear biblical light, mighty showers of salvation came upon the expectant hearers. By the faithful labors of the circuit preacher, Bro. Isaac Hess, who frequently preached on this subject, and the co-operation of local preachers and several class-leaders, many of the attending friends had been prepared for this—they were hungering and thirsting for perfect love, hence this sermon reached the very depth of their hearts.

The presiding elder then also urged upon the preachers present to unite with him in seeking this grace in Christ Jesus, and to preach it, which was also done during this meeting. Thus the work went forward in a genuine biblical manner, with the preachers in the lead.

At that time no special methods were employed to induce decision, such as lifting up the right hand, standing up, coming to the altar, etc., because this was not necessary on this occasion, for there was a unity of



purpose and desire prevailing, *viz.*: To press into the depth of Divine love. This was the general effort in all the devotional meetings, and the earnest secret prayer out in the shady depth of the woods. On this occasion a large tabernacle was pitched for the first time on this camp-ground (and probably in the entire Evangelical Association), and in this tent the sanctifying glory of God was revealed in an extraordinary manner. Never —no, never shall we forget the experiences and observations made during that meeting! The work was deep, radical and lasting, and spread from this meeting over the then very large Milford Circuit. But nearly all the dear friends, who at this meeting plunged by faith into the depths of the love of Christ, have passed over the river of death and joined the hosts of heaven in singing the “thrice holy” unto the praise of God and the Lamb forever and ever.

### § 9. Biography.

On the 20th day of September, 1850, Rev. David Schultz died in Lower Milford, Bucks County, Pa. He had formerly been a member and a minister of the Schwenkfelders, but according to his own statement Christian experience was unknown to him. About nine years before his death he became convinced by the Word and Spirit of God of his state as a sinner, and that in this condition he was an enemy to God, whereupon he sought the Lord and was soundly converted. After this change he preached the Gospel of repentance and conversion with great earnestness, and from a warm, loving heart, which, however, was not very long tolerated by his denomination, who finally expelled him from their community. As the Evangelical Association had been the means of his conversion, he now joined them and was licensed as a preacher. He served as local preacher until the year 1849, when he was received into the itinerancy and stationed on Tamaqua Mission in the East Pennsylvania Conference, but on account of sickness was unable to serve, which grieved him deeply. He was a pious man, highly esteemed by those who made his acquaintance and know the value of uprightness. His house was a pleasant home for pious people, especially for his ministerial brethren, which will not be forgotten. He had great respect for the Evangelical Association, and also remembered the cause of missions, which he appointed his chief heir in his last will. During his sickness he had a few severe inward conflicts but obtained victory by faith. When he perceived that his end was at hand, he exhorted those present and exclaimed: “Now I am going to heaven!” And thus fell asleep this dear brother and servant of the Lord Jesus Christ.

### § 10. Home Missions.

About this time the Association had 28 home missions that were supported by the missionary treasury. Since the founding of the first four missions in 1839 this work steadily increased. But the Annual Conferences deviated from the original idea, and prosecuted the mission work within their bounds independently from the Parent Society until a number of them

drifted into indebtedness and withdrew their support nearly altogether from the chief treasury. Thus the mission work in the "far West" in the "frontier" conferences suffered for want of support. These facts produced the conviction that a central power was needed which should superintend and govern the whole, in order to accomplish the real object of the work, viz.: To send the Gospel into those regions where it is wanting. However, the work still went on for several years in this divided and halting manner.

#### § 11. Remarkable Conversion of a Venerable Father.

In the *Christliche Apologete*, organ of the German Methodists, appeared, in its issue of July 3, 1851, a report of the remarkable conversion of an aged man, which is also of interest to the Evangelical Association—and when we give his name our readers will readily see why we insert a portion of said report in this place. This man was *Daniel Albright*, a younger brother of *Jacob Albright*, the founder of the Evangelical Association. Jacob Albright in his time put forth considerable effort to lead his brother Daniel to the Saviour,\* but apparently in vain, until about forty years after his death his prayer was actually answered. We insert an extract from the above mentioned report:

"Daniel Albright, a brother of Jacob Albright, the founder of the Evangelical Association, lives near Bucyrus, Ohio, with his children, who belong to the Methodist Episcopal Church. This aged sire came to the meeting and was deeply touched. The Spirit of God operated so mightily upon him that all his joints trembled and his knees shook, and hot tears of sorrow for his sins rolled down his cheeks. He was pointed to the Lamb of God that taketh away the sin of the world. He then knelt at the much-despised altar of prayer and his repentance became still deeper—he prayed, groaned and wept over his sins and depravity and raised his trembling hands toward heaven, and cried out with the publican, 'God, be merciful unto me, a sinner.' He agonized and wrestled, and could not sleep nor eat—thus he spent three days and nights in prayer and sorrow. When he had become almost exhausted the Saviour revealed himself to his faith in a private house during prayer. He was now filled with Divine peace and holy joy so that he shouted for joy as one who was accepted in the eleventh hour." Thus the prayers and efforts of his sainted brother Jacob to bring him to God were answered successfully and gloriously, after many many years had elapsed.

#### § 12. Session of the Tenth General Conference.

This General Conference assembled on the 17th day of September, 1851, at Flat Rock, Ohio, and was opened by Bishop Joseph Long. The number of delegates was fifty-five. With the Bishops added, the conference consisted of fifty-seven persons,†

---

\* *Albright and His Co-laborers*, page 125.

† The list of these conference members, with the date of birth and place of residence, is at hand, and as the same is now and will in the future be still more interest-

Soon after the opening of the conference John J. Esher made a motion which was adopted by the conference, as follows: "As we have learned to our great sorrow that our worthy Bro. Samuel Baumgartner, a delegate from the Illinois Conference, departed this life, be it

*"Resolved,* That this conference, as a token of its high respect toward the deceased, hold regular funeral services on next Sunday afternoon at half-past two o'clock, when a funeral sermon shall be preached." On this occasion Bishop Long preached a very impressive sermon on Daniel 12 : 3, and Bishop Seybert closed with a touching exhortation.

### § 13. Transaction Concerning the Transferring Power of the Bishops.

Several recommendations from Annual Conferences were presented which were intended to somewhat enlarge the powers of the Bishops with regard to the transfer of preachers from one conference into another, but as these recommendations did not all read alike—for several conferences had made changes in them—it was contended that these documents were not to be considered as strictly legal, although the requisite disciplinary majority of the members of the conferences had voted for them. To bring this matter to a decisive point William W. Orwig moved that the president of

---

ing and also useful for reference we reproduce it here. All of them signed the proceedings of the conference at the close of the session in accordance with Evangelical usage and law. Here follows the list:

1. John Seybert, born July 7, 1791, Lebanon County, Pa.
2. Joseph Long, October 21, 1800, Columbiana County, Ohio.
3. Henry Niebel, March 16, 1784, Wyandot County, Ohio.
4. John Dreisbach, June 5, 1789, Pickaway County, Ohio.
5. Absalom B. Schäfer, September 12, 1797, Dayton, Ohio.
6. Henry Fischer, August 23, 1800, New Berlin, Pa.
7. Philip Wagner, November 22, 1800, Millheim, Pa.
8. Joseph M. Saylor, September 4, 1803, Reading, Pa.
9. Daniel Kehr, December 15, 1803, Penn's Valley, Pa.
10. Frederick Danner, January 22, 1805, Manheim, Pa.
11. Aaron Vallerchamp, August 10, 1805, Orangeville, Pa.
12. Elias Stoever, September 18, 1805, Summit County, Ohio.
13. John J. Kopp, December 7, 1805, Ashland County, Ohio.
14. Francis Hoffman, January 3, 1806, Philadelphia, Pa.
15. John G. Zinser, November 28, 1806, New Berlin, Pa.
16. John M. Sindlinger, July 25, 1807, Williamsport, Pa.
17. Jacob Kehr, July 1, 1808, North Clarence, N. Y.
18. John P. Kramer, April 13, 1809, Stephenson County, Ill.
19. Henry Langbrecht, September 26, 1809, Hancock County, Ohio.
20. Jacob Riegel, October 19, 1809, Syracuse, N. Y.
21. Daniel Brickley, November 3, 1809, Morrow County, Ohio.
22. James Dunlap, November 24, 1809, Cumberland County, Pa.
23. Frederick Frech, November 29, 1809, Hancock County, Ohio.
24. Charles Hammer, December 7, 1809, York, Pa.
25. Wilhelm Schmidt, November 4, 1809, York, Canada West.
26. Christian Hummel, January 11, 1810, Allentown, Pa.
27. Henry Bucks, July 12, 1810, Allentown, Pa.

the conference appoint a committee consisting of one from each delegation who should present to conference a new paragraph for the Discipline on this subject, which was adopted. The committee appointed consisted of John Dreisbach, Charles Hammer, Joseph M. Saylor, William Muenz and Henry Rohland, who presented the following report :

*"Resolved, That in case one of our Bishops at any time considers it necessary to transfer one or more preachers from one conference into another he shall have power to do this with the consent of the preacher whom it may concern and the presiding elder under whose supervision he is. Such a preacher shall then be regarded as a member of the conference to which he has been transferred until the next session of the same, which shall then decide whether they will keep him as a member or not ; in case it will not recognize such preacher as a member, he shall have the right to return to his former conference."*

This was really an entirely new provision concerning the transfer of a preacher by the Bishop, for the Discipline at that time contained nothing of the kind—only with regard to the transfer of preachers by presiding elders on a district and the transfer of them from one district to another the book contained a provision limited by restrictions.

28. Benjamin Eply, September 11, 1810, Stephenson County, Ill.
29. William W. Orwig, September 25, 1810, New Berlin, Pa.
30. William L. Reber, October 29, 1810, Lancaster, Pa.
31. William Muenz, June 29, 1811, Wayne County, N. Y.
32. Joseph Harlacher, August 6, 1812, Washington County, Wis.
33. Alexander Langsdorf, November 8, 1813, Williamsport, Pa.
34. Daniel N. Long, May 17, 1813, Fayette County, Pa.
35. Michael F. Maize, May 28, 1813, Pottsville, Pa.
36. David Fischer, August 12, 1814, Syracuse, N. Y.
37. Christian Meyer, August 30, 1814, Lebanon, Pa.
38. George Haley, November 15, 1814, Fairfield County, Ohio.
39. Jacob Boas, November 15, 1815, Cumberland County, Pa.
40. Frederick Kreckler, May 31, 1816, Bethlehem, Pa.
41. Charles G. Koch, February 1, 1817, Erie, Pa.
42. Henry Rohland, November 15, 1817, Cedarville, Ill.
43. Abraham Niebel, December 31, 1817, Erie, Pa.
44. Abraham E. Dreisbach, February 21, 1818, Pickaway County, Ohio.
45. Christopher Augenstein, June 1, 1818, Milwaukee, Wis.
46. George F. Behner, September 1, 1818, Sandusky, Ohio.
47. Peter W. Hahn, May 15, 1819, Greensburg, Ohio.
48. William Kolb, September 5, 1820, Chicago, Ill.
49. Solomon Neitz, April 2, 1821, Philadelphia, Pa.
50. Uriah Eberhart, July 4, 1821, Ligonier, Pa.
51. George A. Blank, January 1, 1822, Cambridge City, Ind.
52. Simon A. Tobias, August 21, 1822, Racine, Wis.
53. Levi Eberhart, December 4, 1822, Elkridge Landing, Md.
54. George F. Spreng, July 15, 1823, Cleveland, Ohio.
55. Emanuel Kohr, September 24, 1823, Carlisle, Pa.
56. John J. Esher, December 11, 1823, Des Plaines, Ill.
57. Samuel Dickover, February 3, 1826, Wayne County, Ind.



The real need of an enlargement of the transferring power, in order to do justice to the rapid extension of the work in the West, where the want of preachers was painfully felt, and where the greatest prospects for the spread of the work presented themselves, was strongly realized. The constitutional majority of members of Annual Conferences was in favor of a new rule granting the needed power, and the majority of this General Conference was likewise in favor of it. The above mentioned committee presented a well-digested cautious rule, but the constitutional majority of three-fourths of the votes, required to make it a law, could not be gained for it. The minority was still embarrassed with the view that this new law, which would have answered the wants of the work, was a dangerous one, and pointed to the abuse of episcopal power in other branches of the Christian Church, forgetting, however, that in the Evangelical Association the official conduct of the Bishops is made subject to investigation by General Conference, that they can be elected for four years only at a time, and that they will be closely watched during the intervals between General Conferences. With such restrictions as this committee, consisting of prudent and cautious Church men, had incorporated into their proposition, the abuse, which was by some so much feared, could not even have had a beginning.\*

This General Conference again elected John Seybert and Joseph Long as Bishops for four years.† This took place on the 25th day of September, 1851.

---

\* We have already in the first volume of this history pointed to the agitation against the Bishops in the Methodist Episcopal Church, which took place during the years 1820-1830, and was conducted with much vehemence and frequently with acrimony, as having influenced our Evangelical fathers to some extent. The central point of this agitation was Baltimore, Md. Our older preachers, who labored in southwestern Pennsylvania, Maryland, and to some extent in Virginia, frequently came in contact with this movement, and as some influential men took part in it, the impressions made had considerable strength. From this, in some degree, resulted the restrictions placed upon the episcopal office in 1830 and 1839. And at the General Conference of 1851 the opponents of the proposition, reported by Dreisbach, Hammer, Saylor, Muenz and Rohland, to slightly enlarge the episcopal authority, pointed back to that agitation in the Methodist Church. Said movement in the M. E. Church culminated in 1828-1830 in a secession and the organization of the "Methodist Protestant Church"—without Bishops. Whoever reads the article on the last named denomination in the *Schaff-Hertzog* and *McClintock & Strong's Encyclopedias* and the *United Brethren Church History* and similar works, will find that the attacks upon the M. E. Bishops were very extreme.—It is proper to say here also that our Bishop, Joseph Long, deplored in the presence of the author and others that our Bishops did not have the necessary authority to transfer preachers from the older and stronger conferences to the weaker ones at the frontier for the good of the work.

† Bishop Seybert made the following entry in his journal: "*Forenoon*.—Counsel was held concerning the election of Bishops and then the vote taken, when this office, exceeding in importance all other offices, fell again upon me and Joseph Long. God grant us grace and wisdom faithfully to serve in this office and thus be a blessing to the world and the Church!"

#### § 14. Six Month's Probation of Newly Received Members.

The recommendation to introduce a six month's probation for newly received members, which came up properly recommended by the requisite majority of the members of the Annual Conferences, caused a lively debate, upon which the proposition was voted down. The following resolution was then offered and adopted :

"Since it is already customary in some cities and other parts of the Church to receive new members on a probation of six months into our Church, be it

"*Resolved*, That in all cities and sections of the Church where the preachers and members expect an increased benefit from a six month's probation, they shall have permission to introduce it." But there was very little use made of this permission.

#### § 15. Removal of the Publishing House.

This subject, which had been discussed in the Church papers for a considerable length of time, now came before this conference by a motion made by Rev. John J. Kopp, "That the Publishing House be removed to a suitable locality." This motion called forth a long and warm debate. It was discussed from all sides, and it became evident that a majority was disposed to favor the removal in case the prospects indicated that the expenses of it could be covered. Upon this Bro. Joseph Harlacher offered an amendment, "That as soon as two-thirds of the requisite amount of costs have been subscribed, then the removal shall take place," whereupon Bro. James Dunlap offered a second amendment to the effect that three-fourths of the costs must thus be secured. Thus amended the motion was adopted and the removal conditionally ordered.

For the selection of a place where to locate the Publishing House, Cleveland, Philadelphia, Harrisburg and Pittsburg were proposed, and because a number of delegates were against the removal, New Berlin was also added to this list, and then it was agreed upon that the place which would receive the majority of all votes should be considered selected—the result was that Cleveland, Ohio, was selected by a majority of five votes. Upon this it was on motion of William W. Orwig resolved that the costs for the ground and the buildings of the Publishing House shall not exceed \$12,000, and as soon as three-fourths of this sum were secured then the removal should take place. That amount was soon secured.

A committee was appointed to purchase a suitable piece of ground and superintend the erection of buildings and the removal of the Establishment; the committee consisting of the following men: John Dreisbach, Joseph Long, William W. Orwig, Henry Fischer and George F. Spreng.

The wisdom of this step of removing the publishing interests to Cleveland, Ohio, in respect both to business and Church interests has proved itself so abundantly by subsequent realization that any remarks on this point are unnecessary.

### § 16. Statistics of the Association.

The statistical reports at this General Conference constituted a loud proclamation of the statement by the Psalmist's words : " The Lord has done great things for us, whereof we are glad." The membership numbered 21,175, preachers 380, of whom 195 were itinerant and 185 local preachers. The number of Annual Conferences was 7, and their very names indicate the vast territory over which they extended, namely : East Pennsylvania Conference, West Pennsylvania Conference, New York Conference, Pittsburg Conference, Ohio Conference, Indiana Conference, Illinois Conference. Only twelve years before the Association had but two conferences, namely the Eastern and the Western. The relative strength of the conferences with regard to itinerant preachers and members at this time was as follows :

CONFERENCES.	MEMBERS.	PREACHERS.
East Pennsylvania.....	4,538	38
West Pennsylvania.....	6,205	57
New York.....	2,285	20
Ohio.....	4,451	43
Illinois.....	3,597	37

During the past quadrennium the membership was increased 6,000. The contributions to the Missionary Society during the past year amounted to \$7,480.95½, which was about 36 cents per member. The number of home missions was now (1851) twenty-eight.

### § 17. Creation of Two New Conferences.

Happily it was found necessary, on account of the rapid extension of the work, to form two new conferences. One was formed of Somerset and Allegheny districts, of the West Pennsylvania Conference, and the eastern circuits of the Ohio Conference : Harmony, Erie and Columbiana, and called Pittsburg Conference. And on motion of John J. Esher it was also resolved that the districts St. Joseph and Wabash in the Illinois Conference should constitute a new conference and be called Indiana. Those were times of vigorous growth and healthy development.

### § 18. Progress of the Work.

About this time it could be truly said of the servants of God who traveled amidst many hardships and much self-denial over large territories in order to proclaim the glad tidings of salvation to their fellow-men, that " they go from strength to strength, every one of them in Zion appeareth before God." (Psalm 84 : 8.) Hundreds of times another glorious passage found its fulfillment : " The voice of rejoicing and salvation is in the tabernacles of the righteous ; the right hand of the Lord doeth valiantly." (Psalm 118 : 15.) The weekly Church papers came richly laden with reports of awakenings and conversions of sinners and the sanctification of believers and also territorial extensions of the work. The chariot of the Gospel sped onward, " for the spirit of life was in the wheels." (Ezekiel 1 : 20.)

### § 19. A Notable Resolution by the Ohio Conference.

At the session of the Ohio Conference held this year the following resolution was adopted: "*Resolved*, That during this session sermons shall be delivered on the following subjects: Justification, Sanctification, The Divinity of Christ, and Temperance." We have always regarded it as a serious mistake that at Annual Conferences preachers be appointed to preach at the evening services without special regard to anything excepting that they may be new men to the conference and the people of the place. Not seldom young preachers are thus appointed who are timid in the presence of a host of older preachers, so that they can scarcely command sufficient courage, and have to undergo something akin to mental martyrdom, and very little good results to them or the people. At any rate, young preachers are not very suitable at such places and occasions when the preacher has to address scores of preachers. Then and there leading texts, setting forth the plan of salvation and practical Christianity ought to be expounded, and thus thoroughly combine doctrine and edification; this would be of special and incalculable benefit to young preachers and other hearers. If, as above, the subjects were specified and perhaps the texts selected or at least suggested, and then older and competent men appointed to preach them, doubtless great benefit would result from such an arrangement.

Generally speaking, the Annual Conference should never deteriorate into mere business meetings of which one becomes tired and the business is hurried on to get through and get away again. These gatherings of preachers should be made conducive to the furtherance of themselves in the knowledge and grace of our Lord Jesus Christ and becoming filled with the fullness of God, so that faith may be increased and the servants of Christ be clothed with power from on high in order to go hence to the fields of labor in the fullness of the blessings of the Gospel, and oh! what an amount of good would thus be accomplished. There is certainly much room for improvement in this respect.

### § 20. Samuel Baumgartner.

"Know ye not that there is a prince and a great man fallen in Israel," was the sentiment everywhere when the report came that Samuel Baumgartner had departed to his eternal home. He died on the 17th day of August, 1851, of cholera, in Bureau County, Illinois, eighty miles away from his home and family, in his forty-second year. He had just closed a camp-meeting near Peoria, in the same State, and journeyed homeward in company with Rev. John George Esher. He stopped on the following morning at the house of Bro. John Herbach, where he suddenly became seriously sick and died in the evening of the same day at half-past six o'clock. He was full of comfort in his death and passed away with the words: "I have a good conscience—praise the Lord!"



Samuel Baumgartner was converted to God in his youth, and joined the Evangelical Association. He was received into the itinerancy as a preacher in the year 1832 in Pennsylvania. Two years later he was ordained as deacon and sent to Ohio. After two years more he was ordained elder, and then served seven years as itinerant preacher and several years as presiding elder. In 1843 he was transferred as presiding elder to the Illinois Conference. He was a pioneer and path-finder in the work, and also a skillful builder of the spiritual temple of the Lord. His preaching was unctuous and accompanied with Divine power. His faith was strong, and he was a good instrument in the hand of the Lord to the salvation of many souls.

From a memorial article, written by a preacher who knew him intimately, we may obtain a fuller insight into the great loss which the Association suffered by the departure of this man of God: "Seldom does an event take place within the Evangelical Association which will cause so much sympathy, pain and sorrow, wherever it becomes known, as when the report of the unexpected decease of our never-to-be-forgotten brother came to the knowledge of his many friends and acquaintances. 'Ah,' many asked, 'why did Providence order it thus? Why must this distinguished man leave the thinly stationed field in the midst of his great usefulness, where his further presence seems so exceedingly necessary?' All this shows that the departed one was held in high esteem and was loved fervently.

"His exemplary conduct constituted an excellent pattern, and his clear sense made him a good counsellor, so that many of his younger colleagues thought he was indispensable to them. In the discharge of his official duties he was circumspect, faithful and successful. His sermons were plain, clear, keen and instructive to a high degree. Frequently under his deeply spiritual preaching the outcries of penitent sinners and the joyous shouts and praises of the children of God commingled. Those who had the privilege of hearing the deceased brother will never forget what blessings they received under his preaching. He administered in all the churches under his supervision a strict Church discipline, whereby he made himself very useful to the Church, but became rather disliked by lukewarm and vacillating members of the Church. After he had labored as an itinerant for about twenty years under a physical difficulty—he was lame—he suddenly fell at his post on his new field. Not as a coward did he fall, but heroically battling, faithfully, victoriously and gloriously triumphant he lay down with his armor on, to rest, at his Master's call. On earth he has many spiritual children and not a few sons in the Gospel who blow the Gospel trumpet—in heaven his happy spirit associates with Albright, Walter and Miller, and many other former colleagues of blessed memory. They are before God and the Lamb bearing palms, clothed in white robes and radiant with eternal glory!"

### § 21. Rules for Catechetical Instruction.

At the session of the West Pennsylvania Conference, in the year 1852, the subject of catechetical instruction was earnestly discussed, which led to the adoption of the following rules, which are well worthy of preservation in this history and also of observance :

“1. It shall be the duty of all our preachers on all circuits, stations and missions to establish catechetical classes, consisting of young persons of ten years of age and over, and impart to them catechetical instruction.

“2. It shall be the duty of every preacher-in-charge to inform the congregations of his charge of his intention and duty with regard to catechetical instruction, and he shall endeavor to convince the parents of the benefits of such instruction and exhort them to send their children to the same.

“3. The preacher shall write down the names of all children who are willing to be catechized, and shall appoint the time and place where they shall meet.

“4. In order properly to instruct the children the preacher shall organize the catechumens into classes in accordance with their capabilities and as they make progress.

“5. When the preacher meets with the children for the first time he shall endeavor to enlighten them with regard to the benefit and necessity of catechetical instruction and encourage them thereto. He shall in accordance with their abilities and capacities give them catechetical lessons to commit to memory.

“6. When the preacher meets them the second time he shall hear them recite their lessons, and then properly instruct and give them the necessary explanations on the subjects contained in the lessons. He shall meet the classes as often as practicable until they have gone regularly through the catechism. He shall open the meeting every time with singing and prayer.

“7. The preacher shall report the number of classes and the names of the catechumens to the Annual Conference and also hand a proper report to his successor.”

To all this we would add that some singing for a change during the session, and at times a short prayer service at the close would certainly be beneficial and advantageous ; the latter especially when a desire for salvation becomes manifest. Such instruction cannot but bring forth good fruits.

### § 22. A Vigorous Word from Bishop Seybert.

In a report of his labors in the Winter of 1851-52 in the East Pennsylvania and the West Pennsylvania Conferences the Bishop delivers the following heart-felt exhortations :

“As a humble co-worker in the work of the Lord I would exhort the new converts most heartily to join with David in exclaiming : ‘Bless the Lord, O my soul : and all that is within me, bless His holy name. Bless

the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases.' (Psalm 103: 1. 2. 3.) I would also beseech them to forsake the world and all its evil and wicked ways in self-denial, to take up the cross daily and follow the Lord in a holy life; yea, that they might agonize in faith, and prayer and tears until their hearts are cleansed from all sin, cured from moral evil and they are wholly sanctified, thus being enabled like Enoch to walk with God and lead a chaste, righteous and godly life in this present world. But in our greatly enlightened yet much depraved age, and to thousands of modern professors, this is a strange and despised doctrine, namely the possibility of being cleansed from all sin, made pure even as Christ is pure, and then to live without sinning (1 John 3: 3-9.) Most Christians in our day regard this as excessive and hope to get to heaven without it. This is the reason that so few of the fruits of godliness appear in many so-called converts and that the Church swarms with worldly-minded and backslidden professors of religion. These people are only an obstacle to many worldly men, and may be the main cause why infidelity and universalism make such dreadful inroads in many places. It is, therefore, in my opinion, highly necessary that all faithful ministers and disciples of the Lord Jesus Christ, who comprehend this depraved state of things, insist with redoubled earnestness upon Christian perfection, and especially prove it by their own life and conduct."

### § 23. John Sensel.

Bro. John Sensel was a blacksmith by trade, and lived near the town of Marietta on the Susquehanna river. On the 8th day of August, 1824, a "big meeting" was held in that neighborhood, at which Sensel was awakened through a sermon by John Seybert. This resulted in a radical, penitential struggle until the love of God was shed abroad in his heart. He then served God faithfully until the Divine call led him further on.

In the year 1833 he entered the itinerancy as a preacher on probation in the then Eastern Conference, and was stationed on Lebanon Circuit with Jacob Schnerr as preacher-in-charge.\* After he had for a number of years served as a successful circuit preacher the time of his departure arrived, and on the 22nd day of October, 1852, in his sixty-seventh year, he went home. He was full of peace and joy on his death-bed and desired to depart and be with Christ. He was one of the most earnest and powerful preachers of repentance of his time, and under his unctuous voice many a sinner was seized with fear and trembling, and he led numbers to the Crucified One. His motto was: "Without grace, no sermon." When he lacked the Divine unction he was much embarrassed; however, when the

---

\* To this circuit belonged the section called Upper Milford, where he labored with much success under severe persecution. It was he who induced the author's father fully to cast his lot with the despised praying people and join the Evangelical Association, for which cause this servant of God is held in specially blessed remembrance.

Spirit of the Lord was upon him and he realized the Divine unction he became so mighty in his preaching that some declared "the place was shaken."

#### § 24. Jacob Riegel.

Bro. Jacob Riegel was one of the most heroic preachers of the earlier times of the Evangelical Association who will remain in blessed remembrance. Already in his twelfth year he tasted the love of God his Saviour, and at times felt a presentiment that he would yet be called into the Gospel ministry, but for a time he fell from grace and thus lived in great unrest until his nineteenth year; then his distress rose to an extreme degree, and he yielded himself anew to the Lord, who had mercy on him.

The call to the ministry was then revived. Ofttimes his heart was deeply moved by sympathy for his fellow-men, whom he saw going astray like lost sheep, and the call became very powerful to go forth and seek them. In the year 1834 he journeyed from Seneca County, N. Y., where he lived, to the Eastern Conference in Pennsylvania, and was stationed on Buffalo Circuit, where he labored effectually. He entered into the regions of Boston, Orangeville and Howard. He was "clothed with power from on High." From 1835 until the Spring of 1836 he traveled on Reading Circuit in Pennsylvania with Joseph M. Saylor, where he labored with blessed success.\* How he at that time enjoyed himself in the work of the Lord he says in his diary: "My soul praises the name of the Lord for the blessings and help which He has granted me during this year. I have had many blessed hours among my brethren and sisters; I have seen the children of God happy in the Lord God of their salvation; I have seen penitent souls come to God crying with tears for the forgiveness of their sins, and likewise saw how they obtained grace and were filled with God's love and praised Him full of joy. I had also to pass through trials within and without, but hitherto the Lord has been my Helper."

Afterward he labored on Lake Circuit, in the State of New York, with glorious success. A great awakening took place in Howard at a protracted meeting at which twenty-five persons joined the Evangelical Association. Further he served several years on different fields of labor whilst suffering with poor health, and, finally, a half year as presiding elder, until he was compelled, in 1839, to locate. As soon as he had recuperated he stepped again into the ranks of the itinerant preachers, but after about six years he broke down again, and again had to lay down the work. Finally came the last hour, on June 21, 1852, and he departed with the words: "I stand at gates of eternity. I have a good hope; I am ready." Thus he died in his forty-third year.

---

\* Filling a preaching appointment at the house of Charles Yeakel, he took the author, who was then a mere boy, by the hand in the afternoon and took a walk out in the fields, during which he spoke words to him which still have their influence.



**§ 25. How the Work was Carried on in Wisconsin in 1853.**

On the 15th day of February, 1853, John J. Esher, presiding elder of Wisconsin district, soon after Wisconsin Conference, wrote as follows :

“Our motto and endeavor is still forward and upward. Thereby we daily realize new experiences which have also been made by our predecessors in the conflict of faith. The life of an itinerant always has had both its pleasant and unpleasant features. With regard to natural things it is largely unpleasant, especially where the preacher is ‘the voice in the wilderness’ preparing the way and straightening the paths for his successors. And this is still our task here at the outer borders of the work. Our travels are very extensive and severe, the roads extremely wretched, and the entertainment such only as the poor inhabitants of new settlements can give. It is no rare thing to travel in one day thirty, forty and fifty miles, and in the evening enter a small log cabin where we are, of course, gladly received, but where the entertainment is in pilgrim style. Yet this simple entertainment is always sufficient to satisfy us Western missionaries, for ‘hunger is the best cook.’ The privilege to rest for the night in a star-observatory is no small feature of our itinerant life. Quite pleasantly do we at times consider from our resting couch ‘Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained.’ The fathers of our Church passed through similar experiences, but our Eastern brethren had to relinquish these privileges long ago, and they will hardly envy us on that account, but neither shall they despise us on that account, in case we should happen to stay far behind them in scientific knowledge. Let them remember that we have daily to travel great distances on horseback and very seldom can enter a house where there is a prophet’s chamber, with a bed, chair and lamp. Our usual study is under the canopy of heaven, and the sofa is the horse’s back upon which we read our Bibles and study our texts, and the closet, where we pray, is the thick forest. Meanwhile I am of the opinion that among these backwoods and in the unfavorable circumstances mentioned, young men are coming up whose practical abilities will, in course of time, place them beside the first sons of the favored East.

“Enlarging the borders is a principle to which we apply our best efforts, and, bless the Lord, not without good success. During a year and a half we have increased the number of our regular preaching places on this field more than twenty, and at some of them we have already five classes. But this can scarcely be called a beginning on this vast territory. We have work enough immediately to employ a dozen more missionaries if we had them, and the means to provide for them were not wanting. Oh, what an opportunity is here for many who have no working-room where they are now to apply their talents, health and life in the cause of their Master to the salvation of their fellow-men. No other field within our Association offers a better opportunity to win souls for Christ’s kingdom than does this one. But, of course, they must be men full of faith and of

the Holy Ghost. Worldlings, whose ambitions are but upon earthly things and hesitate not to spend part of their time in worldly business, in order to become rich in this world—such unspiritual wordlings we cannot use here. \* \* \* \* \*

“The Lord is still with us, and extends his work in spite of the madness of the devil and a fearfully wicked world. About 100 souls have been converted to God since the last session of the conference, and the prospects indicate that until the next session of the conference the number will be doubled. Also in temporal matters our Wisconsin friends will not remain behind. Two new churches are to be dedicated next Spring ; two more are being built, and two others are proposed ; the support of the preachers will not be forgotten, as is just and proper on the part of the members.”

The same writer reported about this time concerning several camp-meetings held on his large district, of which we insert the following extract : “The second camp-meeting we have just closed, which was held on Menomonee Circuit. It was a heavenly season. The people of this region flocked together here by hundreds, in order to see and hear what might happen at this remarkable meeting in the woods. The Word of God, which was preached very clearly and powerfully, made a deep impression upon many hearts. The Lord’s Supper was especially blessed. Tears of joy flowed freely, while the joyous shouts of praises to God were heard in the distance. Nearly 200 children of God were quickened at the table of the Lord on this occasion. The close of the meeting was glorious and touching. Standing in a close circle at the midnight hour, when the camp-ground was brilliantly lit up, this host of disciples of Christ constituted a highly interesting scene to the multitude of wandering observers. Amid weeping and shouting we gave each other the parting hand. None felt more deeply moved than we preachers, for only a few years before we found this region to be the enemy’s territory, where we were regarded as seducers and had to contend with almost countless difficulties—now we already held camp-meeting here, with churches and classes in all directions and hundreds of members, and the most promising prospects for the future. To God be the glory !”

Per contra we find that the Editor of *Der Christliche Botschafter*, in the issue of September 8, 1852, pointed out some unmistakable indications that at some camp-meetings in the older conferences of the Church the mode of operation had considerably deviated from the former way—“twenty-five years ago.” He then deplores the lack of activity and diligence, especially of self-denial and devotion during such meetings, on the part of the preachers as well as the members. He also reads the younger preachers a stirring lecture with regard to their effeminacy and certain evil habits, and proposes that a genuine reformation be introduced.

#### § 26. How the Work was Done in the Ohio Conference about This Time.

Of this we have a report by Bro. John P. Schnatz, as follows : “It was in the month of May, 1853, that I went as a candidate to the Ohio Confer-

ence the first time, which was held near Circleville, Ohio, and received my first appointment, which was Miami Circuit, having Bro. John G. Wollpert as my colleague and preacher-in-charge. Bro. John Walz had been my predecessor. Bro. Peter Wiest had brought me from Flat Rock, Ohio, to the conference. We rode together for several days and found good entertainment and friendly hospitality by dear friends on the way. After the conference I had to travel alone, with my God, for two days in order to reach Dayton, and from there to seek the way to my field of labor. At Bro. Young's, Wollpert's father-in-law, I found a friendly welcome which did me good, for I had already some home-sickeess. It still seems a wonder to me that I did not start for home right after conference had closed, instead of seeking my way alone to the distant field of labor, but the angel of the Lord must have guided and protected me. Our circuit extended over four counties, and it required four week's time to make one round. At Bro. Young's we would meet every two weeks to exchange our next two week's traveling tours on the upper and lower parts of the circuit. Bro. Wollpert, whom I almost feared at first on account of his serious appearance, proved to be a friendly, affectionate and pious brother, with whom it was not only an easy matter to get along, but who with word and deed dispelled my anxiety, by means of which such an intimate friendship was established between us, as also held good when, in later years, we labored together in Germany under indescribable difficulties. The circumstances and conditions on our circuit were in many places in those times very primitive, so that on a certain stormy night an umbrella was kindly lent us for protection against a cold shower bath!

"The 20th of January, 1854, was a very cold day, so that I almost froze on my way from Greenville, Ohio, to Allen Township. I had no longer any sensation of cold. I became sleepy, benumbed and tired, so that I felt like lying down in the snow to rest, but I surmised what might be the consequences, and my faithful horse hastened forward to the house of Bro. Zacharias, where, after two hour's chilling and shivering, I thawed out, and by the mercy of God realized no evil consequences.

"In the Spring the roads were almost bottomless, but the pleasure and joy in the work of the Lord and the affectionate friendliness of the members helped us, with God's care and protection, to overcome all difficulties. Most of the time in Summer and Winter we were traveling, and had to study our sermons either in the saddle or at the places where we were entertained. Nothing was then known of parlors and libraries. During the Summer we often went into the woods to pray and read in solitude. Boarding and lodging the dear friends gave us freely where we preached—and this was almost daily—for man and beast. My share of salary as single preacher, traveling expenses, rent, presents, books, periodicals all included, amounted to eighty-four dollars (\$84), and I had something left. Not only could I pay off a note for my horse of fifty-six dollars with interest, but still had ten dollars in my pocket with which to go to conference.

Properly speaking, my share was one hundred dollars, but the friends did the best they could, and we were satisfied and happy. God was with us, and His blessing enriched us in all our poverty."

These brethren had glorious revivals on their circuit, and reported 42 new subscribers for our Church papers!

**§ 27. How the Work prospered on Milford Circuit in the East Pennsylvania Conference.**

Bro. Henry Bucks wrote on the 22nd day of March, 1853, as follows: "The Lord has visited the region of Berks County, Pa., with a glorious revival. On the third day of February, we commenced a protracted meeting at Friedensburg, ten miles northeast of Reading, which lasted for nearly six weeks, and the result was that about 50 persons were converted to God. People of all classes and kinds, as they are found in that region, from the lowest stratum up to the most respected, obeyed the voice of God and His Spirit, and kneeling side by side at the altar of prayer, called upon God for mercy until they could rejoice in the pardon of their sins. Never before did I see such deep repentance among seekers of salvation as with some of these people. Some of them prayed and wept day and night, so that they could scarcely eat or sleep or work until they realized the Divine comfort. Several were so sin-sick that they could no more stand and had to be accompanied by others to their homes. Parents and children, friends and neighbors were seen to embrace each other and weep and pray with each other, and when they were saved by Christ, they unitedly praised God for what He had done for them. Among the new converts were two brothers of the sainted Bro. Mannwiller, who many years ago served as an itinerant minister among us, together with their families. Also three members of a respected Quaker family found the Lord. The work has spread for many miles. A holy terror has fallen upon the people far and near, and the throng was at times so great that the church was too small."

The fruit of this revival was of the kind that "remaineth." (John 15: 16.) Many of those precious souls have already entered into the joy of their Lord. It is devoutly to be wished that the conversions reported in our times might all have come forth from such a deep, thorough repentance, then there would be little left of "wood, hay and stubble" mixed with the building material of the temple of the Lord.

**§ 28. Further Steps Toward Establishing a Heathen Mission.**

Repeatedly strong voices were heard in the Church in favor of a mission among the heathen. Here and there missionary auxiliaries were formed to collect funds for the purpose. Bro. Henry Bucks, preacher on Milford Circuit, wrote at this time: "In the regions of Upper Milford and Hanover two societies have been formed for the purpose of collecting funds for the support of a heathen mission, whose rule it is that each member pay one cent per week. Some give more. The result is that the sum



of forty dollars has been handed me—and another person gave fifteen dollars for this purpose. What an example to be imitated !” It ought to be added that those societies consisted of young people exclusively.

At the session of the East Pennsylvania Conference this subject was taken into consideration and the following was adopted : “As this conference cherishes the confidence that provision will be made by the Evangelical Association to establish a mission among the heathen ; therefore

“*Resolved*, That all preachers-in-charge in this conference be authorized to receive money for the support of such a mission, and hand it over to the treasurer of this conference missionary society. This conference recommends to the missionary society to authorize their treasurer to receive money for this purpose and transmit the same to the treasurer of the Missionary Society of the Evangelical Association.”

In those days, however, the idea prevailed that a missionary for the heathen must first receive a literary education in a higher school for such a calling, and must have made at least a good beginning in acquiring the language of the heathen to whom he was to be sent before he could enter upon his missionary work. Subsequent experience, however, made it quite clear that a missionary can learn the language at the place of his work much more quickly and correctly. Besides, at that time the doors of the nations did not stand open for missionary work as they do now. For these reasons the beginning of the heathen mission was delayed for a number of years. Meanwhile many of the friends continued to contribute their gifts, whereby a considerable fund was deposited in the treasury, which in later years served in good stead in this enterprise.

### § 29. A Caution.

In the first volume of this history we saw what zeal in the work of the Lord manifested itself generally, more especially among the preachers, but for some years, more recently, utterances of alarm were heard concerning deviations and threatened inward apostasy, while the work was outwardly rapidly progressing. At that time both the healthful and unhealthful conditions of the Association found pretty free discussion in the weekly Church papers ; the editors considered themselves, justly enough, to be “watchmen on the walls of Zion,” whose duty it was to blow the trumpet with no uncertain sound, especially when they perceived that the enemy was approaching. Hence, the old, tried Editor of the *Botschafter*, Rev. William W. Orwig, wrote a very strong article in which he presented a mirror before them with regard to the “Enlargement of the Borders,” whereof the following extracts will throw considerable light upon conditions then existing :

“Love to the souls of our fellow-men, who walk in error, was the motive to the great self-sacrifice and the untiring activity of the sainted Albright, the founder of the Evangelical Association, in his official activity, and he thus became unintentionally the founder of a denomination. Once

founded and organized, he and his co-laborers spared no effort and feared no opposition nor persecution, nor any hardships in the prosecution and extension of the work. Not contented with considerable acquisitions during the first years, they annually pressed forward with the banner of the Cross 'especially into such places,' as Albright himself said, 'where the life of God and Christian discipline were yet unknown,' and thus endeavored to enlarge their borders. They regarded themselves as missionaries, although they had no missionary society and no missionary funds. This spirit of extension we found prevailing at our first acquaintance with the Evangelical Association twenty-eight years ago, and to this Spirit we have to ascribe it, under God, that the Evangelical preachers came to our part of the country and into our father's house with the pure and saving Gospel. A slight hint from afar sufficed to induce them to travel a long distance out of their way to pay a Christian visit to our family in *the midst of the harvest*, and to leave a preaching appointment, which was the beginning of a precious work of grace at that place, which has endured until this day and became a blessing unto a great many of whom a number, as we have reason to believe, now rejoice before the throne of God. This is but one instance of hundreds of the fruits of activity in enlarging the borders. At that time there were no circuits consisting of half a dozen appointments and being from ten to thirty miles in circumference. Many circuits numbered from twenty-five to forty appointments in a circumference of from 300 to 400 miles, and the smallest were larger than the largest at present in some conferences. We, ourselves, traveled a circuit which required six weeks for one 'round.' Rest days were then unknown; there was daily preaching, and on Sundays two and three times; pastoral visits were made not only among members, but also among others; not only when invited, but often without invitation. At that time the phrases, 'New Preaching Places' and 'Enlargement of the Borders,' were very current."

After admitting that with regard to the arrangement of circuits, many improvements had been obtained, he goes on with the lesson as follows:

"But with regard to the spirit of aggressive work, we opine that a great lapse has taken place. It is true, there is still a goodly number of preachers of the old stamp, to whom also a number of the younger ones can be counted . . . . . but that we have many preachers among us who lack the spirit of activity and do not make pastoral visits, even if invited thereto, and who do not properly attend the appointments of their circuits, much less seek out new ones, and instead of enlarging their circuits seek to restrict them so that they can arrange things as convenient as possible—yea, that we have such indolent, lazy preachers among us cannot be denied. And others, though they do not belong to this sort, are but half devoted to the cause of the Lord and work not nearly so much for it as they could if the salvation of souls lay near their heart. What a blessing it would be for the Association to be rid of all such characters." \*

---

\* *Der Christliche Botschafter*, January 12, 1853.

As has been already intimated, some of the younger preachers adopted a new unevangelical method of preaching which became somewhat contagious—and now it appeared that some also became quite lax in the discharge of their official duties. Very serious !

### § 30. The "Maine Law" Prohibition.

During this year *Der Christliche Botschafter* took a very decided stand in favor of the so-called "Maine Law," and several annual conferences also expressed themselves very favorably toward it. The State of Maine, a few years before, adopted a law which prohibited all licenses for trafficking in intoxicating liquors, excepting for mechanical and medical purposes. This was essentially a prohibitory law, which had its good effects in that State, and is in force until this day. Such a law is in its spirit entirely in accordance with our Church Discipline.

The Evangelical Association was, from its beginning, a temperance church. Its founder, Jacob Albright, was a "total abstinence" man even in his time, when it was general custom to drink, and no temperance society existed in the country.\* Already in the first edition of the Church Discipline we read in the General Rules for the members: "As also to avoid intemperance, . . . particularly drunkenness and unnecessary use of strong drink." †

In the second edition we find the following: "As also to avoid intemperance, . . . especially drunkenness and the unnecessary use of strong drink; in case of need it may be given in proper measure as medicine." ‡

In the third edition we have the following: "As also to avoid intemperance and uncleanness, of whatever kind it may be, especially drunkenness and unnecessary use of strong drink." \*\*

In 1839 the prohibitory article of "selling and using intoxicating liquors," as we now have it in our Discipline, was inserted.

Thus it is seen that the Evangelical Association is also a strict Temperance Association. The purpose, however, is evidently to establish and maintain this abstinence of the members by a sound Christianity, which separates from all sin and even avoids the appearance of evil, enforced by wholesome church discipline. Although physical, civil and political reasons have great force, it is still evident that a thorough conversion, renewal, regeneration and sanctification of man can totally eradicate the evil with its roots, and constitutes the best guarantee against it. Jesus "shall save His people from their sins," hence also from the sin of drunkenness, so that they will henceforth "live soberly, righteously and godly in this present world." † †

\* *Albright and His Co-laborers*, page 83.

† *Discipline*, 1809, page 25.

‡ *Discipline*, 1817, page 23.

\*\* *Discipline*, 1830, page 20.

† † Titus 2: 12.

## § 31. Henry Fischer.

On the 20th day of January, 1854, Bro. Henry Fischer died happy in the Lord, in his 54th year. He was, in his time, one of the main pillars of the Association, in which he served as class-leader, preacher, presiding elder, publisher and editor, and thus became a great blessing to many souls and to the Association in general, by his conduct, teaching and administration.

In the year 1824 he was converted to God, and when in the year 1826 the first Evangelical class was organized in Lebanon, Pa., they elected him as their class-leader.\* In 1831 he started out as an itinerant, but had to locate already the first year on account of ill health. As soon as his strength somewhat returned he started anew, but was soon again compelled to return home, but trying again he finally, by the help of God, succeeded in remaining on the field. In the year 1842 he was elected presiding elder, in which office he labored until 1847, when he was elected as publisher, in which place he served four years. During the latter part of this term he was necessitated also to serve as editor of the *Evangelical Messenger*, which place he filled for two and a half years, until the General Conference held in 1851. That conference re-elected him as editor of said paper, in which position he remained until his decease. He also served as a member of the committee on the removal of the Publishing House.

As a Christian and preacher he conducted himself as a model man, so that he might well have said with the apostle Paul: "Be ye followers of me even as I also am of Christ."† He led a life of prayer.‡ There was no levity about him; on the contrary, he reproved it especially in preachers. In his preaching he was above all else quite plain, and yet profound, after the manner of the Word itself. He insisted that the Word of God is to be preached, and not the babblings of men. He abhorred pompous phrases in preaching. He was mighty in the Scriptures, which he often read upon his knees. For the last sermon the author heard him preach he had that cardinal text: "Blessed are the pure in heart, for they shall see God."\*\* His sermon consisted largely of quotations from Scripture, which were incorporated most convincingly and in a happily chosen manner. While he thus preached the Word, the demonstration of the Spirit co operating made it very clear and full of life in the hearts of the hearers, and proved its power upon the assembled multitude. When preaching at camp-meetings, and on other occasions, he was frequently "clothed with power from on high" in such measure that he would step off the stand and walk out among the assembled masses of people, and

---

\* Volume I., page 181.

† 1 Cor. 11: 1.

‡ The author had the privilege, in the year 1852, of being with this man of God in secret prayer, and can never forget what intimate communion he had with his Heavenly Father.

\*\* Matthew 5: 8.



with "a tongue of fire," as it were, urge them to come to the feet of Jesus. At such times the words would come like lightnings and thunder crashes from his lips, and the effect was such that the "Word did not return void." \*

When the enemies raged he remained fearless, and his faith often obtained a signal victory when others were dismayed.† The doctrine of entire sanctification as contained in the Discipline was to him very precious, and as preacher and editor he remained an immovable and effectual defender of it until his death. By the grace of God he could preach it both from the Bible and from his experience. The mere recollection of his spiritually unctuous sermons on this cardinal doctrine is with some of the fathers and mothers of the Association still (1894) a blessing.

As editor he was not brilliant in a literary sense, yet clear and strong in his style of writing, just as it then answered the wants of the Church. When he was asked by a man, who was spiritually very intimate with him, how he fared with this "dry writing labor?"—namely in comparison with preaching—he answered, "Oh, I consecrate my editorials with prayer and supplication for Divine blessings upon them, just as I do my sermons, and thus I send them forth trusting for the Divine answer." (This is a good hint for editors)

In a linguistic respect he was both as preacher and editor very useful, because he was able to labor both in the German and English tongue. Bro. Fischer possessed no mean administrative talent, hence he managed the affairs of the Church on his circuits, districts and in the Publishing House with precision, carefulness and success. He was frequently elected as delegate to General Conference, where he rendered valuable service.

His sickness, which for about three months laid him upon the bed of affliction, was a liver disease, which was frequently indescribably painful,

---

\* An instance of this Bishop Seybert noted in his diary, which occurred during a camp-meeting held in Schuylkill Co., Pa., in 1834: "During this meeting Bro. Henry Fischer preached one afternoon in such a manner that a general commotion took place on the camp-ground, and a wonderful power (*Busskraft*) descended from heaven, especially when an invitation was given to mourners to come forward to the altar of prayer. People began to cry out and lament with a loud voice, and staggered forward to the altar, and called upon God in their deep distress. Many obtained mercy. Beyond the altar enclosure the wounded trembled and quaked and screamed aloud; they wrung their hands in the anxiety of their hearts or beat upon their breasts, exclaiming: 'God, be merciful unto us sinners!' Among the multitude sat a woman with a child in her arms, who suddenly began to tremble and to weep, so that others had to take care of her child. Tremblingly she came forward to the preacher's stand and fell down at the mourner's bench, crying bitterly and praying for mercy. The sisters encouraged her in her distress and prayed with her until at last she found the Saviour. Now she arose quickly and praised God. \* \* \* The movement was so powerful that some asserted that the earth itself quaked and trembled!"

† See an instance, Volume I., page 378.

but there never was an indication of impatience. At first his faith was tried severely, but he soon obtained the victory over the depressing tendency of his disease, and henceforth his mind continued clear and his faith remained immovable unto the end. Frequently he was heard to repeat the words of the precious hymn : "*Der am Kreuz ist meine Liebe.*" (He, on the Cross, is my love.) Jesus Christ, the Crucified, was his only and all-sufficient comfort. Tears of joy frequently flowed down his cheeks when the friends were singing and praying at his bedside, and his mouth overflowed with the praise of God. No one could leave his bedside without realizing deep emotions. When his end approached his lungs were also severely affected, so that he could not breathe without difficulty ; then he took a touching farewell of all those present. When he was reminded that it was then Sunday, he said : "Yes, this is the best Sunday I ever had." After he had revived a little the messenger of death appeared and he went with him joyfully. Upon the question, what message was to be delivered to the friends, he answered : "Tell them to prepare, and meet me in heaven !"

### § 32. Christian H. Lintner.

Bro. Christian H. Lintner was born in the year 1819 in Paxton, Dauphin County, Pa. He came with his father to the then sparsely settled Crawford County, Ohio, in the year 1827, where he lived during his younger years after the manner of new settlers, separated from the usual privileges enjoyed by the young people in older sections. In the eighteenth year of his life, when the brethren Henry Bucks and George Seger traveled on Crawford Circuit, he was awakened by the powerful preaching of these servants of God and led to conversion, whereupon he at once joined the Evangelical Association. As he was about the first young man in that section to thus enter upon this then so much despised way, he had to encounter many severe trials and endure severe sufferings, in which he, however, proved himself a steadfast Christian. His godly life soon caused the conversion of his parents, and some of his brothers and sisters. He took a very earnest part in the work of God in his neighborhood.

In the Spring of 1840 he was received into the itinerancy by the Ohio Conference and appointed to Wayne Circuit with Samuel Baumgartner—of blessed memory—as superintending colleague, where he was attacked by a severe illness, of which he recovered only toward the close of the year, so that he was able to assist Bro. Robert Miller on Sandusky Circuit until the next conference. The following year he was appointed with Bro. Adam Stroh to the almost unknown and far distant Illinois and Wisconsin work, where he labored with great blessing on the Des Plaines Circuit. In subsequent years he labored successfully on the Erie, Mt. Carmel and Des Plaines Circuits, and at the organization of the Illinois Conference he was one of the twelve volunteers who went from the Ohio into this new conference, in which he successively served on a number of circuits with

blessed success. In 1850 he was sent to the Sauk Mission, but on his journey thither he was attacked by that dreaded enemy, the cholera, from which he was, however, by the grace of God delivered, yet the consequences of it unfitted him for ministerial work for a whole year. After that he served three years, and was finally appointed to the Waukesha Mission. He preached his introductory sermon there on the words: "And now, little children, abide in Him," etc., (1 John 2: 28), as if he had a presentiment that this would be his last sermon. A few days afterwards he was again attacked with cholera, when he was about thirteen miles away from home. This time all medical help proved in vain, and his weak body surrendered in about six hours to the cruel disease. Thus died this servant of the Lord on the 27th day of July, 1854, in his 35th year.

In his conduct Bro. Lintner was exemplary from the time of his conversion until his death, and held fast to that godly simplicity which is the best ornament of a follower of Christ. Conscientiousness was a strong feature of his character, and in his official administration he was very faithful. His doctrine was sound, and during the last two years of his life he endeavored especially to promote believers in holiness. In the administration of discipline he was precise and strict. He was one of the many faithful stewards in the house of God, whom the Lord has given to the Evangelical Association.

### § 33. George Kaag.

This brother immigrated from Aurich, Wurtemberg, Germany, to America, in the year 1832, and served the last ten years of his life as an itinerant in the Ohio Conference of the Evangelical Association. In his official life he was a diligent and faithful servant of God and the Church. He was entirely devoted to his official work, and when his health had failed to such a degree that he was unable to stand upon his feet while preaching, he would deliver his sermons sitting. He died on the 19th of September, 1854, in his 59th year. His last words were: "I am moving!" and upon being asked whither he was moving, he replied: "To my Jesus!" He had a desire to depart and be with Christ.

### § 34. Missionary Zeal in the Illinois Conference.

The former Illinois Mission, now Illinois Conference, had for some time been growing extraordinarily, caused chiefly by immigration of members from the eastern conferences and many awakenings within her borders. But in reference to missionary zeal and activity she exceeded at this time (1854) all her sister conferences. She supported nearly one-third of all the home missions of the Association, although numbering only one-eighth of the entire membership. In giving, the preachers set a very impressive example before their members. They not only gave, as their regular contributions, from \$10 to \$25 annually, but frequently contributed extra offerings on the altar of missions. Of this we insert the following instance: As at one session of the conference the missionary funds

did not suffice to bring the salaries of the missionaries up to a level with that of the circuit preachers; every unmarried preacher therefore relinquished \$12 of his salary to the missionary treasury, and the married preachers proportionately a still larger amount. This plan was suggested by one of the older preachers and unanimously adopted by the conference, and with such cheerfulness as only a glowing missionary zeal can produce. The members generally followed their preachers in this matter, verifying the proverb: "Like priest, like people," or "As the shepherd, so is the flock."

### § 35. Departure of John Christopher Spangler.

On the 21st day of February, 1855, Father John Christopher Spangler, of Brush Valley, Center County, Pa., died happy in the Lord in his 89th year, after he had spent about half a century in faithfully serving the Lord. He was one of the spiritual sons of that man of God, Jacob Albright.\* At the time when he was converted to God great darkness in regard to religion prevailed in his neighborhood. He permitted Albright to preach in his house, and was on that account sorely persecuted by his neighbors, which, however, did not cause him to waver. He distinguished himself from the beginning of his conversion until his end by his strong faith and zealous participation in the prosecution of the work of God. He attended the first conference in 1807, and received from it a license to labor as a local preacher, in which office he served with greatly blessed success. He also served many years as class-leader, until he was compelled by the infirmity of old age to resign it.

He was possessed of a clear, deep understanding, a rich treasure of knowledge, and a considerable gift of speech. In his preaching he was very edifying, and also in his private conversation. He would reprove wickedness of all kinds, and was a strong opponent of false, spiritually dead worship, with which at times he dealt quite sharply in his sermons, thus incurring the enmity of some carnal, nominal Christians.

During his latter days, his vitality gradually diminished like a light that slowly becomes extinct. A few days before his decease he was visited by an itinerant preacher who took his hand and asked whether he knew him, upon which he replied "No." But when this brother gave his name he at once remembered him, became very happy, and began to converse about the work of the Lord, and exclaimed, "O brother!—it is the work of God!—it is the work of God!" And further he remarked: "When you bring people to conversion, this is already a great work, but it is not yet enough—perfection—to preach perfection, brethren, do not forget this!" This doctrine and the principles which he in his life-time so vigorously advocated and exemplified by his conduct now comforted and quickened his soul on his death-bed. With him they did not grow old and powerless; the words of Christ remained to him spirit and life.

---

\* See *Albright and His Co-laborers*, page 94.



Before his decease he ordered that his funeral be held in a very plain manner, and the idea of a eulogy was to him abhorrent. He wanted it said that he was a "poor worm, whom the love of the Father had drawn to Jesus!" The Evangelical Association lost by his departure a strong pillar; the poor, the friends and the preachers missed him very much.

### § 36. Good Report from Wisconsin District.

The presiding elder of this district wrote on June 22, 1855,\* as follows: "While taking a retrospect of the past four years, my heart is filled with gratitude to God for what has been accomplished during this time with such means and instrumentalities as we had, and we are constrained to exclaim: 'This is the Lord's doing, and it is marvellous in our eyes.' (Psalm 118: 23.) Four years ago, when this district was formed, it contained one circuit, five missions, 618 members, one or two Sunday-schools, and about \$1,000 church debt. Now it has four circuits, seven missions, about 1,400 members, fourteen churches, three parsonages, fourteen Sunday-schools, four missionary auxiliaries, and about \$300 church debt. Besides, there are about \$1,000 subscribed for the erection of two churches, and several hundred dollars cash for a parsonage."

This progress of the work stirred up a mighty opposition on the part of the Latitudinarians, who inaugurated a movement among recent immigrants from Germany, and partly among others, to leaven America with the leaven of unfaith and beerism. At the front of this movement were found the so-called *Achtundvierziger* (forty-eighters), who on account of their abortive revolution against the government in Europe had fled to America. Among them were men of erudition and talent, who were quite able to assail Christianity with pen and tongue. In Wisconsin some of our itinerant preachers were led into hot conflicts with these champions of unbelief, but the Lord stood by His servants and the "right hand of the Lord did valiantly."

"The powers of darkness were raging against us," writes the same presiding elder further, "and it seemed as if Christianity would be abolished, but in this very time a goodly number of souls were converted to God, the kingdom of the Lord Jesus celebrated its grandest victories, and not one member that was converted among us was taken from us. Thus it was confirmed by fact that the Evangelical Association is planted upon the Rock of Ages, and that the gates of hell shall not prevail against her."

### § 37. A Report by Charles Hammer of the Work in the West.

Bro. Charles Hammer, who was at this time chief Book Agent, made a trip to Illinois, where he visited several sections and also attended the session of the Illinois Conference and published his observations, as follows:

"Many interesting reflections were occasioned as I took a retrospect over the past and clearly saw what the Lord had done. Twenty-three

---

\* *Der Christliche Botschafter*, July 18, 1855.

years ago, when I was sent by the Eastern Conference into Ohio, we had but four circuits west of the Allegheny Mountains, and I traveled three of them in three successive years. A fifth circuit was formed during that time which did not extend beyond the boundaries of the State of Ohio. The Ohio Conference was then in its infancy, had with its presiding elder but nine itinerant preachers, and was under the supervision of the Eastern Conference. Illinois was then regarded as being beyond the bounds of civilization. Now the Ohio is the strongest of all the conferences, and in addition the Indiana and Illinois Conferences have arisen. The latter conference alone now numbers forty itinerant ministers, extends over Wisconsin and into Iowa, and intends to enlarge its missionary operations also into Minnesota, Nebraska, etc. This conference is also very active in the erection of churches, the establishing of missions and the support of the cause of missions generally. In the latter respect it far outstrips the other conferences." \*

### § 38. Eleventh Session of General Conference.

This conference met on the 19th day of September, 1855, in the town of Lebanon, Pa., and transacted much important business, of which we insert the following items :

Among the recommendations which had received the constitutional majority of votes of the members of the Annual Conferences, was one which proposed that the basis for election of delegates to General Conference be changed from one delegate for every four preachers, to one delegate for every seven preachers. After a lengthy discussion this recommendation was made a law.

As the work in Canada was continually increasing in importance, and the work in Europe was also on the increase, recommendations came to this conference that an explanatory clause be added to the 19th Article of Faith, which would recognize the governments of other nations under whose protection our members may live. This proposition called forth a lively debate, in which constitutional and practical arguments were advanced pro and con, and thoroughly discussed. The result was that the following additional clause was adopted : " We also acknowledge the respective governments of other nations, under whose protection we may reside." Thereby a serious obstacle in the way of our brethren in Canada and Europe was removed.

On motion of Charles G. Koch it was resolved that a youth's paper named *Der Christliche Kinderfreund* (The Christian Children's Friend) be published.

John Seybert and Joseph Long were re-elected as Bishops,\* Charles Hammer was also re-elected as chief Book Agent, Charles G. Koch as Editor of *Der Christliche Botschafter*, and John Dreisbach Editor of the *Evangelical*

---

\* *Der Christliche Botschafter*, August 1, 1855.

† This was Seybert's fifth term and Long's fourth term.

*Messenger.* The election passed off without much excitement. At that time it was customary to nominate a number of candidates by motion, who then were ordered to withdraw from the conference room, whereupon their fitness and capabilities for the office were discussed. After they had been called in again the vote was taken. In this manner the delegates endeavored to come to a proper conclusion who might be the best man for the office, in order to vote intelligently and conscientiously, having the welfare of the Church and the glory of God in view. No candidate "ran" for the office, no one begged votes for himself; this would have been regarded as "a sin and a shame," as it in reality is. The brethren much rather considered soberly the burden and the responsibility of the office than the fancied honor and high dignity, concerning which the disciples of Christ strove among themselves when they were yet unripe in knowledge, and before they were filled with the Holy Spirit. The elections were conducted considerably, and those who were not elected were about as well satisfied as those who were "struck by the electoral lightning," if not more so.\*

Upon motion of William W. Orwig it was resolved that a tract society be formed, and that the officers of the Publishing House, together with the members of the Church in Cleveland, should organize themselves into such a society, adopt a constitution, etc., and it was further resolved, that William W. Orwig should see to the preparation and publication of Sunday-school books and tracts.

A request was presented by Charles G. Koch, coming from a number of brethren of the United Brethren in Christ, the Wesleyan Methodists and others, suggesting a union of these Churches with the Evangelical Association. The document was, however, not offered for immediate action, as it was not in official form, and besides this the view prevailed among the members of this conference that there was sufficient room in this land for these Churches to labor side by side in a spirit of brotherly love.

The Board of Missions was directed to inquire for suitable young men to be educated for missionary service among the heathen. The idea prevailed that the language of the heathen, among whom the missionary was to labor, must be learned at home, and that he must first acquire considerable other scientific knowledge. It was also ordered that a monthly missionary prayer-meeting be held in each congregation.

### § 39. Formation of the Wisconsin Conference.

This was a very important matter. The work in Wisconsin belonged to the Illinois Conference, and was making extraordinary progress. At first the delegates from the Eastern conferences hesitated to establish this new conference for fear they might anticipate the development of the work. But when John J. Esher, who had just served that work for four

---

\* The author was a deeply interested eye-witness of those events, and knows whereof he speaks.

years as presiding elder, gave a vivid description of the situation and the prospects, a general enthusiasm arose in favor of the proposed conference, and the Wisconsin Conference was quickly formed.

A very interesting synoptical statement of the beginning and progress of the work in Wisconsin was furnished by John J. Esher, and published in the *Botschafter* of October 20, 1865, as follows :

"It is now about fourteen years since I, being yet a young and rather inexperienced preacher in the Illinois Conference, was sent as presiding elder upon the newly formed Wisconsin District. That district consisted of one circuit and five missions, and numbered about 700 members and 8 preachers. It comprised our whole work in that State, excepting the beautiful city of Racine, which the conference, probably, did not wish to entrust to us young preachers. How we Wisconsin preachers were regarded in some circles may be seen from a certain ingenuous remark made by a beardless brother, who had just come from Illinois, in a conversation with me. He said that from what he had previously heard he was under the impression that only such preachers were being sent to Wisconsin as could not be used elsewhere; but since he had become better acquainted and heard our preaching, he formed an entirely different opinion—that we excelled those in Illinois! We smiled. The Lord was with us. Nowhere had our Church severer battles to fight than in Wisconsin during those years. The revolution of 1848 in Europe had thrown a dark vapor of smoke and 'grasshoppers' especially upon Wisconsin. Ravaging mad they stormed against us—the Humanitarians on the one hand and the unconverted *Pfarrer* on the other hand, and we could scarcely have escaped with our lives if God had not specially protected us. My ministerial colleagues were all solid, faithful and devoted; only one ran away from us in the hottest of the conflict, and became our adversary. We traveled great distances, labored hard, were satisfied with small things, and our God vouchsafed to us glorious victories. I will here mention but a few instances in point: Our aged brother, J. G. Esslinger, our first fruit in Wisconsin, and also our first class-leader, became later on a local preacher. He frequently said to me, 'Send me to the (northern) Fox or Neenah River,' probably not thinking that we would take him at his word. We did it, however, and appointed him in the year 1853 to Fox River, a new, wild and poor country, where settlements were just commenced. The aged brother went with a heavy but faithful heart. A few weeks afterward I came to him and we made a 'round' on his mission that I shall never forget. I could write a book of it. Late one evening, in deep darkness, we lost ourselves in the swamps of the McCann River, and could not find any trace or guide in the dismal wilderness. Finally we heard the barking of a dog far away, and I said to Bro. Esslinger, 'Where there are dogs, there we also find men; you please stay here with the horses, and I will go thither and see whether I can not find help.' I pressed through the thicket, over logs and whatever else was in the way, toward the fiercely barking



dogs, and finally reached a wretched cabin, whose door was an old blanket, and whose half-naked inmates were browned by smoke and something besides. A stout young man in front retreated into a corner for fear before the stranger who stepped in so unceremoniously. But after I had told them what our difficulty was, the young man went cheerfully with me, and after we had found Bro. Esslinger by loud calling, this backwoodsman guided us on the track which led to the log cabin of Bro. Schlosser, where we arrived at midnight and found a most hearty welcome. I had the privilege more than once to look through the roof—which needed no window—from my bed, and contemplate ‘the heavens, His handiwork, the moon and the stars, which God has prepared.’

“Bro. Esslinger was for two years a faithful pioneer on this mission, which was one of the most difficult that we ever established. He labored and suffered, however, not in vain. Bro. Buehler was his successor. The people were very desirous to partake of the Lord’s Supper, and finally we appointed a day for it, but we preached on that day so searchingly that only a few partook of it, and the owner of the house notified us at the close of the services that his house would be closed against our preaching; but three others invited us instead to preach in their houses. We appointed a meeting for the evening, and as I was to preach again I asked Bro. Buehler whether he thought I might preach on the text: ‘The Spirit and the Bride say come,’ etc., but he advised against it, believing that the people were not yet ripe for it—for he well understood what I meant by it. I said to him: ‘Let us go out into the forest and spend the afternoon in prayer to God,’ and so we did. In the evening the settlers came from far and near until a great multitude was assembled. I now took said passage as my text; the Lord assisted wonderfully, and before I had spoken fifteen minutes the people began to fall down as if a strong man had thrown them to the ground, and cried for mercy. Already about fifteen were in a penitential struggle when the man of the house requested us to leave on account of certain circumstances. We then took our wounded into a neighbor’s house and prayed with them until the dawn of day. Several received the blessing, and in about three weeks some seventy-five souls were soundly converted at the McCann River and Lewistown. This was a new section, and this remarkable revival became the foundation and beginning of the almost uninterrupted work of conversion, which has been going on until this day on the Fox River Circuit, where, as I am informed, in ten years more than a thousand souls have been converted and united with the Evangelical Association! Oh, how important it is to lay a good foundation! Among those first fruits at McCann River and Lewistown were also the martyr missionaries Seder and Nierens, who were murdered three years ago by the Indians in Minnesota.

“At the close of my four years’ term on the to me memorable Wisconsin District, which consisted of five circuits and six missions, and numbered nearly 1,800 members, I ventured to propose at the General Confer-

ence in Lebanon, Pa., to create a Wisconsin Conference. Our work in Wisconsin has until now (1865) furnished fifty-five men who have been converted there and entered the ministry, of whom about forty are now in the active itinerant service. The members now number about 5,000, and no less than 1,000 have emigrated in the last four years to Iowa, Kansas, Minnesota, etc., whereas, on the other hand, hardly 200 have moved from other parts of the Association into Wisconsin. God has blessed us abundantly and has supported His feeble servants effectually. Our work in this State is exclusively German, for the German population is very strong.

"Beside Fox River Circuit, Sauk and Lomira were our most fruitful fields. Bro. J. G. Miller commenced in Sauk in the year 1843, which belonged to his extraordinary 'Winnebago Mission,' including Rush Creek and Galena, Ill., and extending over Dubuque, Potosi, Plattville, Mineral Point, Hazel Green, Sauk, Fort Winnebago, Madison, Jefferson, Waukesha, up to Sheboygan and Oshkosh. Many of our young preachers (and not a few old ones) would now be terrified by such a mission field. At that time all the country indicated was not much better than a wilderness.

"A few years later the people in Sauk, who were nearly all Swiss, and usually mean to do what they say, declared their intention to dismiss our preachers. Bro. Samuel Baumgartner, who was then presiding elder, was to preach the last sermon. He selected for his text, Micah 2. 11: 'If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall be even the prophet of this people.' Bro. Baumgartner knew the people; the Lord assisted him powerfully, so that he delivered the cutting truth forcibly, and when the sermon closed tear drops were rolling from many a Swiss eye. Now the word went forth: 'You must stay.' Soon thereafter a great awakening took place.

"In the year 1853 a complete victory followed, upon which ensued through several years a long-continued, remarkable work of conversion, which reached its climax when Bro. Charles A. Schnake was on that circuit. Hundreds of souls have already been led to God here by the labors of our preachers, and many families who had become spoiled in the 'old Church' have been helped to their spiritual and temporal weal, but not one has become unfortunate or been led into unbelief. And yet the beer men and certain 'parsons' hated and persecuted us much more than the Humanitarians, who carried on their enmity against Christ and the Church so impudently, and turned many Catholics, Lutherans and Reformed into Humanitarians. Let us be judged by our fruits.—Sauk Circuit has so far furnished nine itinerant preachers, of whom six are still in the itinerant service.

"Lomira Circuit cost us less conflicts than Sauk, but can show even a greater number of conversions and produced during twelve years fourteen preachers, of whom twelve are still serving in the itinerant ranks."

## § 40. Statistics.

At this General Conference the statistical reports showed the following results : Bishops, 2 ; presiding elders, 22 ; itinerant ministers, 247 ; local preachers, 227 ; total number of preachers, 474 ; total membership, 27,670 ; home missions, 42 ; churches, 343. The Editor of *Der Christliche Botschafter* made the following comments on this report :

“Considering all things, the Evangelical Association progresses, if not with giant strides, yet regularly onward, which will appear more clearly by a comparison of the statistics of 1851 with the present. Then the Association numbered 380 preachers and 21,179 members ; now it numbers 474 preachers and 27,670 members, an increase of 6,551 members, and we have reason to believe that, if not all of them, yet a great majority of this increase have been truly converted to God and are in earnest to work out their soul’s salvation, hence we may truly say that great victories have been achieved and the Evangelical Association has not labored in vain.” \*

## § 41. A Report by Bishop Seybert.

This Pauline itinerant and pioneer was almost everywhere at work in the Church. He made a great many reports of the work of the Lord in the *Botschafter*, which bear his own peculiar stamp of modesty concerning himself, and giving all the praise to God for His “wonderful works among the children of men.” For no consideration could this Bishop have been induced to head his reports with the pretentious caption : “Report of *My Labors*.”

---

\* It may be interesting and, in future, of importance to publish the list of Bishops and conference members, who also subscribed their names to the proceedings of the conference, after the usual solemn closing exercises, as follows :

BISHOPS : John Seybert and Joseph Long.

EAST PENNSYLVANIA CONFERENCE : John P. Leib, Francis Hoffmann, Frederick Kreckler, Solomon Neitz, Joseph M. Saylor, George T. Hains, Joseph Gross, William L. Reber, Daniel Berger, Jacob C. Farnsworth, Christian Meyer, John Schell, Ephraim Bast, Michael F. Maize.

WEST PENNSYLVANIA CONFERENCE : William W. Orwig, Jacob Boas, Philip Wagner, James Dunlap, Benjamin Hengst, Martin J. Carothers, Emanuel Kohr, Jeremiah M. Young, Daniel Kramer, Alexander Longsdorf, Simon Wolf.

PITTSBURG CONFERENCE : Daniel N. Long, John Rank, Charles Lindemann, Henry Hampe, Joseph Truby, Andrew Stahley, Georg W. Kopp.

NEW YORK CONFERENCE : William Muenz, Wilhelm Schmidt, Martin Lauer, Michael Lehn, Jacob Kehr, David Fischer.

OHIO CONFERENCE : John G. Zinser, Absolom B. Schäfer, Abraham E. Dreisbach, George F. Spreng, John Dreisbach, Charles Hammer, Charles G. Koch, Elias Stoever, John G. Wollpert, Frederick Frech, Josiah Kanagy, John Bernhart, Peter W. Hahn, Jacob Borkert, Christian A. Murk, Henry Langbrecht, Charles Eitelman.

INDIANA CONFERENCE : Samuel Dickover, George G. Platz, Joseph Fischer, Jacob Keiper, Andrew Nikolai.

ILLINOIS CONFERENCE : Simon A. Tobias, John J. Esher, Charles A. Schnake, John M. Sindlinger, John P. Kramer, J. G. Esher, John Riegel, L. H. Eitermann, J. G. Esslinger.

On the contrary he says in a communication to said paper at the close of the year: "I feel constrained to enclose a report of *what God is doing* for us in the East." Thus he placed God in the front, and then one could much better believe him than some others when he exclaimed at the close: "*To God be all the glory!*" This expression came involuntarily from an overflowing and grateful heart, as all who knew him will readily believe. In the said report he speaks of several church dedications within the bounds of the East Pennsylvania Conference, in which the reader may also get a closer insight into the manner and spirit of church dedications at that time. The first took place in Brownstown, Lancaster County, Pa. Seybert says: "We were richly comforted by the blessing of God. The house was dedicated in the full sense of the word, as sinners were awakened and converted, and the people of God gloriously revived." The second took place at Reamstown, Lancaster County, Pa.: "Here the Lord wrought powerfully, so that sinners were also converted to God." The third was held at Easton, Northampton County, Pa., of which he says: "This was a blessed day. In the evening a penitent soul was set at liberty."\* The fourth dedication took place near Allentown, Lehigh County, Pa., "and was abundantly blessed. A multitude of seekers of salvation appeared at the altar of prayer, of whom several found peace. The commotion was great, indeed. The singing was vigorous, whilst the hearts being filled with joy, praised God aloud. The house was filled with the glory of the Lord." We will here add but two words, which involuntarily flow through the pen: *Then—now!*

At the close of his report he comes to speak on a subject upon which he could not keep silent: "A sister who is a good housekeeper and spends nothing for luxury, handed me twenty dollars for good objects, but she desires that her name be kept secret: Oh, that we might find many such hidden sisters! But if this sister had been a slave to worldly fashion in dress, like many professors of religion, she would have had nothing left for noble purposes." †

---

\* Of this dedication the then missionary wrote: "During the sermon of Bishop Seybert the eyes of many in the audience indicated what was going on within. In the evening the Bishop gave a touching invitation to seekers of salvation; two young men came forward and consecrated the altar of prayer with their tears of repentance. It was not long before one of them was led 'into the glory of this latter house;' his face was lit up and his heart consecrated. By a general outpouring of heavenly blessings the Lord of the feast impressed the seal of His approval upon it."

† "It is impossible to give an adequate translation of the above. The zeal of our fathers against fashionable dress and their constant reference to it, produced a peculiar, idiomatic vocabulary on that subject. Bishop Seybert had a number of untranslatable words on this subject that he used with a peculiarly unctuous emphasis, not unmixed with a certain tinge of satire. Such words as *Modeputz*, *Luxus*, *Modeschucht*, *Hurenschmuck*, were the peculiar possession of these plain men. Their zeal against fashionable extravagance has gone quite out of fashion, and, indeed, has not been followed up by their successors. Hence our poverty of words on the subject."—Rev. S. P. Spreng, in *Life and Labors of Bishop John Seybert*, pages 327–328.



This godly Bishop was especially opposed to worldly fashion, to avarice, to drunkenness and extravagance; he carried on an incessant warfare against all sins, but more especially against the above named four vices, as he called them; they were his special targets, and woe to the guilty ones who sat under his pointed preaching!

#### § 42. Bishop Seybert's Anxiety Concerning the Association and Its Ministry.

At some time during this year (1855) he wrote a letter to a young preacher in the East Pennsylvania Conference, which clearly indicates what great anxiety he felt concerning the future lapse of the ministry and the Association. This letter reminds one again of a saying of his which he so often used, both in private and public, namely: "With the ministry, the Church will stand or fall." A part of said letter reads as follows: "I wish you the blessing from above, and a full sufficiency for the discharge of your official duties. It requires a great deal to discharge the holy office after the order of God and his holy will, and conduct it to the salvation of the world and the Church. Even among converted ministers there is a great lack of Divine power in our days. We are now much more learned and richer in words than were our preachers in the time of Albright and Walter, but also more conformed to the world in our worship, preaching and entire conduct. This is the reason why we already have so many members who, though they have a name to live, are dead, and before God nothing but a stinking carcass. Oh, may God in mercy look upon our ministry and ward off the evil! May He bless you and me and all our brethren, so that the Church may not be ruined by us! *There is certainly danger threatening us from this direction — of this there is no doubt.*"\* We have emphasized this last sentence because it reads so much like a prophecy.

#### § 43. The Projected Heathen Mission.

On perusal of the weekly Church papers issued during the years 1855 and 1856, one will be struck with the frequently repeated and earnest expressions of the wish that the Association might as soon as possible establish a mission among the heathen. The resolution of the General Conference that the Board of Missions should as soon as possible find men who would be adapted for this missionary service and educate them for this work, fanned this flame anew into greater intensity. The Editor of the *Botschafter* and a number of correspondents caused their admonitory voices to be heard. The controlling tone in all of it was this—that the Church ought to step vigorously forward without delay in this matter. But no one was able to tell who should be the missionaries nor where the mission ought to be located. With all the praiseworthy missionary zeal thus manifesting itself, accompanied with many noble contributions and abundant offers of support, it could scarcely remain unobserved that there

---

\* *Life of Seybert* (German), page 404.

flowed along with this current a stream of romantic enthusiasm which was scarcely patient enough to wait for the ways of Providence, which is sometimes not in such a haste as men may be when they have become excited. "The Lord will hasten it in His time." (Isaiah 40. 22.) True, the Lord will hasten it, but only in His time. When His hour has arrived the doors will be open and He will give the direction. At that time such countries as Japan, China, Central Africa were yet closed, and in other heathen countries, which were partly opened for missionary work, the difficulties and costs would have been too much for the Association, as she had her hands full with the support of the home and European missions, which made rapid strides of progress and continually and loudly called for more men and means. Besides this, the cause of high schools now began to loom up (of which we speak in another section of this work), and required much attention and support. Thus there was for the time being fully "enough iron in the fire." That a very considerable fund for a heathen mission was gathered meanwhile, was, as subsequent experience clearly taught, very fortunate for that work; and when "the fullness of time had come" at last, the door was open wide, and the men were also at hand.

#### § 44. Joseph Truby.

On the 25th day of April, 1856, Rev. Joseph Truby, preacher in the Pittsburg Conference, died happy in the Lord in his 37th year. He was born in the year 1819, and born again in his 19th year. He was favored with good school privileges, possessed natural gifts, realized the call to the ministerial office and already entered the itinerancy in the first year after his conversion, although the work was then connected with great hardships. Being physically somewhat feeble, still he labored diligently and faithfully, and was much esteemed and loved everywhere. He found himself compelled to locate in 1849 on account of ill health, but he again entered the itinerancy the following year, and continued to travel until shortly before his death. He was first received into the West Pennsylvania Conference, from which he went into the Pittsburg Conference at its formation. He preached the Gospel for sixteen years and labored with blessed success. He was also a delegate from the Pittsburg Conference to the General Conference in 1855. He is kept in honorable remembrance by all who knew him, and his pious conduct speaks with effect after his decease. He led many precious souls to the Redeemer.

#### § 45. Division of the Illinois Conference.

As already stated, the General Conference formed a new Conference of the northern portion of the Illinois Conference—all that portion situated in the State of Wisconsin—and called it Wisconsin Conference, which in some sense amounted to a division of the Illinois Conference. This arrangement was practically consummated at the session of the Illinois Conference, held on the 16th day of April 1856, at Freeport, Illinois. On this occasion some happy and some sad events transpired.

The reports of conversions and the opening of doors for missionary work caused much joy, and the fact that *twenty* new applicants for reception into the itinerancy were present, of whom about one-half had to be "postponed." What a refreshing willingness of these young brethren to bear the toil and endure the pain this indicated ; for the Illinois Conference was at that time the pioneer conference of the Evangelical Association in the full sense of the word, whose fields of labor involved many hardships and dangers.

A remarkable zeal for the cause of missions permeated the entire conference ; the preachers alone contributed from their meager allowances several hundred dollars missionary money. After they had already been stationed a brother made a motion to establish a mission in Minnesota, and to this purpose the preachers again contributed over \$120—as rapidly as it could be noted down ; yes, for a mission in Minnesota, which was the germ for a new conference in the future !

The financial report showed the very encouraging fact that nearly all the preachers received full salary, and the conference missionary society was enabled to pay the missionaries what they were entitled to, and beside this, after paying more than \$600 missionary debts, retain a surplus in the treasury !

A reporter said of this conference session : "The Lord was in our midst and our meeting was blessed throughout, more especially in the devotional exercises. Our departure was, as may be imagined, deeply touching, for it was a separation into two conferences of a host of brethren who had for ten or fifteen years labored together in the West, and had during these years 'borne the heavy burden and the oppressive heat of the day.' Manly resolution and tender brotherly love were blended and manifested to great advantage. With unfaltering courage they disregarded impending hardships, and resolving to live for God and the Church, these brethren separated with tearful eyes and full hearts and hastened toward their appointments. Father in heaven, bless all of them !" \* This prayer was heard in heaven !

#### § 46. How Bishop Seybert Traveled in Order to Reach This Session of the Illinois Conference.

In his journal he relates the following on this subject : "On the 19th of March there fell a deep snow ; I happened to be in Franklin County, Pa., on that day, and crossed three high mountains. I had to stop for lodging in a tavern in Bedford County, where a set of drunkards gathered who drank liquor, smoked tobacco, raved and swore fearfully. Also three other poor rowdies came there for entertainment, but as they had no money the tavernkeeper refused to entertain them. However, one of them pleaded so pitifully that he was permitted to stay ; he then went to bed without supper, but next morning he was so exceedingly thirsty that he

---

\* *Der Christliche Botschafter*, May 31, 1856.

sold the shirt from his body to the hostler, who paid him only ten cents for it. Then he drank a full measure and left without breakfast.

"On the 20th I stood at the foot of the great Allegheny Mountains, and had to lodge again in a tavern; on the following day I wanted to press forward, but could not get along with my wagon. A farmer had mercy on me and loaded my carriage on a sled and brought me up the mountain; then he made another sled for me, upon which I put my carriage and went on. On the 23rd I could scarcely make ten miles. Now it was Easter, and I had to stay among ugly sinners in a tavern. On Easter Monday the Lord sent me several good friends who helped me over a high mountain, because my improvised sled had broken down, so that I had no prospect left; but the Lord provided help. Generally the snow was five feet deep, and in some places it was piled up even fifteen feet. It was very cold; there was much ice, and the weather was cloudy and stormy. On the 26th I arrived at Pittsburg very tired, but preached in the evening on 1 Cor. 15: 18, and the Lord wonderfully manifested His power through His Word.

"On the 27th I traveled through fierce snowstorms and intense cold to Economy, and staid with my aged mother, who is now in her 90th year. On the 28th I crossed the State line into Ohio, and arrived safely on the 29th at the home of my colleague, Joseph Long, where I found a blessed welcome."

But now Mr. Seybert had yet to travel across Ohio, Indiana, and a part of Illinois to the place of the Illinois Conference session, which journey was also full of hardships. At last, on April 16th, he reached Freeport, Illinois, where the conference opened on the 17th, and where the Wisconsin Conference was also organized. Of the formation of this new conference and its relations he says: "We made good progress with the organization of the new conference, and we have nothing to fear about it. I have spent forty-six days in the territory of this young conference, and closely investigated the circumstances with the following result: That considering the prosperous condition, the praiseworthy liberality of the members, and the good courage and fervent zeal of the preachers, with the help of God, which has hitherto attended them, this conference will fight its way through against all opposition from enemies and adversities and triumph victoriously. It already sent a missionary into Minnesota even before it closed its own session. The eternal God be praised for this enterprise!

"A number of young brethren, who are promising men, were received into the itinerancy. At their reception I asked them in the presence of the conference and all those present the question whether they were free from the use of tobacco, whereupon they all answered, 'Yes.' The young ministers throughout the West are generally quite studious and diligent in reading and studying the Holy Scriptures and other useful books, which is a joy to us older preachers, for there is good hope that the vacancies caused



by deaths will be filled with excellent substitutes, who will be able, by the grace of God, to carry the work forward successfully."

#### § 47. Further Reports of Victories by Bishop Seybert.

"Ever on Journeys," we read in the report of the General Conference of 1855 concerning Bishop Seybert. This was perfectly true of this restless Evangelical apostle, and hence we find many splendid reports from his pen. On the 31st of May, 1856, he wrote as follows: "Toward the close of December, 1855, and the beginning of January, 1856, I traveled over a great portion of the West Pennsylvania Conference district, and also held a number of quarterly meetings for one of the presiding elders who was broken down by sickness. . . . The first two Sundays in January I spent in Baltimore, where I attended two quarterly meetings; we realized great manifestations of Divine power in our love feasts, experience meetings and the Lord's Supper. There was such a Divine influence present that both Protestants and Catholics were happily converted. . . . In the East Pennsylvania Conference I traveled over high mountains, through deep valleys, deep snow and severe cold, but found great joy in working in the vineyard of the Lord. On the 13th of February, in the evening, I started per steamer and railroad for the city of New York. Being detained on the way I had to stay all night at Amboy, N. J., in the company of a hellish band. On the following day I arrived at New York. This time I found our Church there in a much better condition than ever before. After prolonged trials and anxious waiting for Divine help, the Lord has at last answered the prayers of His servants and children. The seed of the Word, which has been sown with many groans and tears, has begun to germinate and grow, so that we now hopefully expect a rich harvest. At the Lord's Supper we realized the influence of the Spirit powerfully. Many sinners have been converted to God, who also lay off worldly fashionable ornaments and golden idols such as ear and finger rings and jewelry. Among them are a number of Catholics. Is not this a wonder? Behold, what hath God wrought!"

#### § 48. Concerning Dress.

Man's clothing is a result and also a continuous token of his fall into sin—a sort of Cain's mark. Fashionable dress, or the "ornament of harlots," as Bishop Seybert used to call it, was counted among the sins that are absolutely prohibited in the Word of God by the Evangelical fathers. They testified and preached against it publicly and privately, often very unsparingly, just as they did against all other sins and crimes. Whosoever wishes to know how they preached on this subject will please read 1 Tim. 2: 9, 10; 1 Peter 3: 3, 4; and 1 John 2: 16, and also the paragraph "On Dress" in our Discipline.

In this testimony against this sin Bishop Seybert took the lead. Beside many passages of Holy Writ against the "pride of life" the fathers often quoted from *Buechner's Concordance* (which book every preacher

procured and used), in which, for instance, the word *Hoffart* (pride) is commented on as follows: "Since dress means, in Hebrew, *He has acted contrary to good faith*, clothing is but a remembrancer of sin, whereby we are to remember the forbidden trespass. Is not this a foolish puffing up when we become vain in the very thing that betokens our loss of the image of God? Just as if a thief, after he has been pardoned, were to go about with a rope around his neck in remembrance of his thievery and be proud of it."—*Martin Geyer's Busstimmen, etc.* Again, under the same heading, "Pride of life is a very subtle evil, a secret poison, and hidden disease, an arch-artificer of deception, a mother of hypocrisy, a father of envy, a veritable fountain of crime, a rust of virtue, a moth of holiness, a blind of the heart, which turns medicine for heart-strengthening into heart fainting."—*Bernhard.*

Next to Bishop Seybert the brethren Niebel, Buck, Fischer, Sensel, Stetzel and other veterans in the ministry, made special war upon this sin. Up to this time (1856) the sentiment prevailed generally that preachers and preachers' wives and families should set a good example by word and deed before the members in this respect and thus conscientiously respect their ordination vows. Whenever a sound conversion took place the reformation in dress was one of the outward criterions, especially in the cases of such as had formerly been slaves to fashion. Ear rings and finger rings often traveled into the missionary treasury; seldom was one of these ornaments found among the members in the entire Church. They would not grieve their Saviour, nor violate their consciences, nor indulge even in the "appearance of evil" by "conforming to the world" in wearing "costly and foppish apparel or flirting attire" (Discipline), or "broidered hair, or gold, or pearls, or costly array." (1 Tim. 2: 9.) This kind of dress was often designated and denounced as the "devil's uniform."

The editors of the Church papers, of the *Botschafter* especially, also sounded the trumpet very clearly on this subject, as will be seen from the following extract from an editorial article in the *Botschafter* of June 4, 1856, under the caption: "Fashion Mania" (*Modesucht*), in which the editor uses a sharp pen, as follows: "It is astonishing how willingly and patiently men submit to be led by the fool's rope; it would seem they lack sound common sense or something else especially with reference to the slavery of fashion. Did we say 'fashion slavery'—yes, a slavery; it is indeed a degrading, expensive, hard service. Fashion is a modern Diana, whom the entire world worships, and for whom Demetrius and all of his ilk manufacture golden temples and similar ornaments with which they carry on their traffic. We may also call it fashion mania, for it is indeed a mania, a contagious, devastating pestilence. When it enters into a family or a neighborhood, or even a single heart, it will soon have its victims unless the right remedies are speedily applied to weaken and eradicate it. It is remarkable how this mania, similar to some fever epidemics, seriously affects the reasoning powers, so that the words 'fashion fool' become very

applicable. One who is under the dominion of this mania loses at least a portion of his sound sense even if he should be fortunate enough to retain enough of it in other respects so as to procure means enough to bring offerings to this capricious goddess of fashion." The editor then continues to hold up the mirror of good sense, practical life, and of the Word of God before the eyes of both sexes in a manner we rarely find it done, and concludes with the following remark: "This vain fashion mania is not only contemptible, but is highly sinful in many respects. Show me a professor of Christianity who struts about in the extravagance of fashionable dress and I will show you a graceless hypocrite. But, on the other hand, we appreciate cleanliness and neatness in dress and conduct and recommend it to every Christian."

From these plain words the reader will readily perceive that the watchmen saw this enemy slyly creeping into the Church, wherefore they lifted up their voice of warning. In almost every one of his reports Bishop Seybert made an onslaught upon this enemy, as we have seen before. Those people who are very fond of appealing to "old Evangelical times" and "old Evangelical landmarks" should certainly not overlook this plain old Evangelical and biblical "landmark" of warning against "the pride of life." \*

#### § 49. The Doctrine of Holiness in the Evangelical Association.

The reader has already seen in the first volume of this history that Jacob Albright, the founder of the Evangelical Association, acquainted himself thoroughly with the doctrines and Discipline of the Methodist Episcopal Church during the time of his connection with the same - and it may in view of certain circumstances be here the best adapted place to indicate more particularly his views and position with regard to the so-called "Wesleyan Doctrine of Holiness," as his biographer has given them.

"In being connected with the Methodists, Albright became acquainted with the doctrine of sanctification and Christian perfection, as it was taught by John Wesley and the fathers of Methodism, according to 2 Cor. 7 : 1 ; 1 Thess. 5 : 23, 24, etc. He sought this state of grace with all his heart, and also realized it in his personal experience. Of the details of his experience of entire sanctification he left nothing upon record, but that he had a definite experience of this grace he did not conceal ; he exhorted his spiritual children, both in private and in public, to seek this great blessing. The unanimous testimony of the fathers and mothers in Israel who personally

---

\* As a further illustration of the views of the old Evangelical preachers in those years, we here insert an incident of which we were witness in our boyhood : A sister of the Church asked her aged minister whether she might not dress in the habiliments of fashion, and yet remain humble in her heart ? The man of God gave her a penetrating look, and then answered her by this counter-question : "Sister, if you see the tail of a fox hanging out of a hole, is not then the fox himself certainly on the inside ?" to which she failed to reply—being in all probability convicted by her conscience.

knew and heard him, places this beyond doubt. Father Dreisbach, who for some time traveled with him, declared to the compiler of this book : ‘Albright did not merely make a profession, but he lived in the fullness of entire sanctification. He had complete victory over his passions. Everything about him seemed to be under the control of the Spirit, and he lived in perfect love to God and man.’ Albright himself says : ‘I attained to a state in which my heart was almost continually lifted up to God, and realized the ability to be temperate in all things, *to love God supremely, and my neighbor as myself*; for God, and Christ through His Spirit, quickened my soul, so that *I did not live unto myself, but to the glory of God, and the welfare of humanity.*’ Any one acquainted with Wesley’s writings and the forms of expression of Methodistic theology knows, that the sentences which are printed in *italics* express entire sanctification. This degree of grace he experienced, it seems, shortly before he entered the itinerancy, about four years after his conversion, which he indicates in the following language : ‘In possession of *such grace, which was a gift of God*, endued with the power of His righteousness and holiness, His Spirit sealing me in love, grace and hope, I entered upon my itinerant labors.’ What stress he laid upon the possession of this grace, and how much he urged ministers of the Gospel to seek, enjoy, and preach sanctification, is especially to be seen in the exhortations which he gave in later years to his co-laborer, George Miller. Miller had already for some time served as an itinerant minister, but being sorely tempted, was about to resign his office. Miller says : ‘Albright asked me whether I had experienced the grace of sanctification? I replied, that I could not answer affirmatively. ‘Then,’ he responded, ‘*you cannot preach sanctification with power*,’ and exhorted me, without delay earnestly to seek this grace, otherwise I would not be able to endure these severe trials,’ etc. We learn from this that Albright did not believe and teach that entire sanctification and regeneration were simultaneously experienced, for Miller had been converted to God for a number of years. Neither did he believe and teach the necessary continuation of the root of sin, or a sinful potency in believers, until near or unto death. He admonished Miller ‘to seek *without delay*’ entire sanctification. He also did not believe that a minister without the experience of sanctification could preach this doctrine clearly and effectively, or successfully stand the test to the end.

“Albright taught sanctification as a definite work of God, or as a blessing—‘*this grace*’ which we ‘*receive*’—or as a real and powerful work, which imparts the ability to resist all temptation, and thankfully to accept all adversities and crosses as coming from the hand of the Lord.” \*

John Dreisbach and George Miller preached and labored in this respect with great definiteness and insisted upon an earnest striving after entire holiness, coupled with a believing expectation of receiving “this grace.” In

---

\* *Albright and His Co-laborers*, pages 42–45.



the year 1809, when during the second session of the conference the brethren encountered some embarrassing difficulties for want of conference business rules, George Miller arose and addressed an exhortation to the preachers "that all of them should seek sanctification, in order to prosecute the work of God in love and unity." A few days after this session, when the preachers were still present, he preached on the text, "Let this mind be in you which was also in Christ Jesus," \* and made the following note in his diary: "From this time on I realized the grace of entire sanctification in such a measure, and in such quickening power, that I was compelled to profess this grace publicly while speaking, or do violence to my convictions, for the doctrine of holiness flowed from my lips involuntarily, so that I bore a certain and clear testimony before God and the Church and could say: 'Not I, but the grace of God in me.' The Lord seemed especially to bless the preaching of this doctrine, which gave me great joy." †

How John Dreisbach labored in this respect may be seen in Volume I., pages 123-125 of this history. The same views were advanced in the preaching of the fathers generally, of whom we may yet name John Walter, Henry Niebel, John Erb, John Seybert, Thomas Buck and Henry Fischer. But during some ten years, from 1845 till 1855, the attention of the ministry and the Church became strongly directed toward the prosecution of the cause of missions, the founding of high schools, the building of church edifices, the introduction of the English language and the outward building up of the work. In addition to all this we must remember that a new kind of preaching had gradually come into practice in a few of the older conferences, as mentioned heretofore, which occupied itself with unusual texts and sermons on non-essentials, and by oratorical demonstrations fixed the attention more upon men and their talents than upon God and His Word. And if at times this new style of preaching did dwell on the plan of salvation, then it presented Christ rather in an objective way—Christ above, or for us—rather than in an experimental, subjective way, or Christ within us—as we are so beautifully taught in the parable of the vine and the branches, and the consequent God-honoring, abundant fruitfulness (John 15: 1-11). These things in combination had the tendency to lead the Church to some extent out of her former true inward fellowship with God in the direction of superficiality. Some indications also of "tares among the wheat," both in the ministry and the membership, became noticeable, wherefore the editors of the Church papers and Bishop Seybert blew the trumpets of warning very loudly, and insisted on sanctification and Christian perfection. Also some correspondents plied their pens. During the years 1855, 1856 and 1857 appeared, among others, a series of articles in *Der Christliche Botschafter* under the captions: "Sanctification; in What it Consists," "The Necessity of Sanctification," "The Hindrances to Sanctification," "Sanctification; How to Obtain It," "How to Retain

---

\* Phil. 2: 5.

† *Albright and His Co-laborers*, page 248.

Sanctification," "The Great Benefit Resulting When Obtained and Retained." Further appeared the following articles: "Christian Perfection in Accordance with Apostolic Doctrine," "Christian Perfection in Accordance with Experience." A number of preachers also endeavored more clearly to expound and earnestly inculcate this doctrine. Bishop Seybert continued to treat the subject in his own inimitable and practical style.\* But there also appeared in *Der Christliche Botschafter* of January 16, 1856, an article under the caption: "The View of the Evangelical Association on Sanctification," signed, "An Old Evangelical," in which occurred an unfortunate expression concerning this subject, that gave offense in several directions. After an excellent presentation of the doctrine itself, the writer added the following paragraph: "Perhaps some one may inquire what, in my opinion, will be the fate of those who die without entire sanctification? This is clear: they will unavoidably be lost—for only such as are pure in heart shall see God. A partially sanctified person can no more get into heaven than a wholly impure one. A man must be sanctified wholly in order to enter heaven. Will then all justified ones who have not obtained entire holiness be lost? Most certainly; but all sincere and obedient justified persons will without fail obtain entire sanctification, for God is no bungler, that He should begin His work and not finish it, if man is obedient, for He giveth grace to them that walk uprightly. . . . Hence every upright justified one will strive sincerely for entire sanctification, and will sooner or later certainly obtain it, and whoever does not obtain it does not seek it sincerely, and will therefore be lost in the end."

Any reader who thinks closely and theologically will perceive that this writer fell into several errors. First, he evidently thinks that there may be insincere justified persons as well as sincere ones, which is not correct, for the Scriptures speak of the man "to whom God imputes no sin," i. e., justifies him, as being one "in whose spirit there is no guile." Psalm 32: 1, 2. Insincerity itself is sin and cannot exist in a justified one. Moreover, this writer does not recognize the question concerning the entire sanctification of the new convert who dies in his "first love" before he has realized the need of entire sanctification and consequently did not seek nor obtain it. The correct representation of this subject would have been about as follows: "No child of God can be lost, for he is *an heir of God* and stands in the covenant of grace, and both his title to the inheritance and the covenant of grace secure unto him entire sanctification; but if a child of God becomes disobedient to the leadings of the Holy Spirit, who will lead him onward to entire sanctification in Christ, he will thereby fall away from a state of grace, lose his adoption and perish as a backslider." This is what the "Old Evangelical" ought to have said, and, if his expressions are closely scrutinized it would seem that he wanted to say this, but by using a few unfortunate expressions he made it appear differently. We pay so much

---

\* Of this we see an instance in a sermon which we can never forget. Read in his biography, pages 414-420. (English.)

attention to this because these very expressions became in part a pivot upon which turned a long discussion with consequent important transactions in the Association and thus exerted an influence which we shall meet frequently again in this history.\*

Already before this article appeared in the Church paper there were indications of a tendency in some preachers to favor the superficial and unscriptural doctrine that man is entirely sanctified already in conversion, and needed nothing further than to grow in grace and joyfully pursue his journey toward heaven. And this extreme view received quite an impetus by way of antagonism through the other above-mentioned extreme statements by "Old Evangelical." Thus a faction developed in the ministry which stood in opposition to the article "On Sanctification" in the Discipline, which insists that entire sanctification is a work of grace in believers subsequent to their conversion, and endeavored to introduce a foreign conception of the doctrine into the Church. This produced considerable unrest and friction in the Association, which led to some serious transactions, as we shall see.

#### § 50. A Fateful Pamphlet.

On the 9th of February, 1857, Bro. Solomon Neitz, of the East Pennsylvania Conference, published a pamphlet of four pages, with the caption: "Christian Sanctification in Accordance with the Apostolic Doctrine," which produced much excitement in the Church. It was almost universally held that this pamphlet developed a doctrine of holiness in direct opposition to the established doctrine of the Association as contained in our Discipline and as taught in our Church from the beginning. Shortly afterward he published an enlarged edition with the introductory remark that he issued this edition "so that I may be no longer misunderstood." And in this second edition it appeared still more clearly that he differed from the doctrine of his Church on this important point. Neitz's influence in his conference was almost unlimited. In oratorical talent, personal magnetism and diplomatic skill he had no equal in his conference—probably not in the whole Church. Thus it came that nearly all the

---

\* Judging from the style of writing, in the general opinion of the Church, this "Old Evangelical" writer was Rev. William W. Orwig. Just two years afterward, on January 16, 1856, an article appeared from the pen of Bro. Orwig under the caption: "Two Extremes in Reference to the Sanctification of Believers," in which he expresses himself on the same point in the following manner: "Some one might raise the question: Is the justified one, without the possession of entire sanctification, in danger of being lost? By no means. He stands in the covenant with God, and the impartation of sanctification as well as eternal life is an unchangeable condition of this covenant on the part of God. In accordance with this condition the upright and obedient justified one cannot possibly perish—entire sanctification is secured to him before death." This, then, would be entirely correct if the qualifying words "upright" and "obedient" had been omitted, for there exist no *insincere* and *disobedient* justified ones; the use of those adjectives implies too much, and is misleading.

younger preachers and also a number of the older ones stood by him, and, as it were, "swallowed" the pamphlet *in toto*.

This little publication contained among others the following strong expressions : "The Old Testament people of God were, according to the Scriptures, ■ holy people, and the same title belongs now to believers under the New Testament as a people. The 'body of Christ' is holy, 'the temple of God is holy, which temple ye are.' The apostles called the multitude of believers 'saints' (holy ones). (Acts 9 : 13.) When Peter traveled about he also came to the 'saints' who lived at Lydda. Paul wrote to those 'called to be saints' at Rome, and he speaks in one epistle of 'the collection for the saints.' Holiness, sanctification, a sanctified nature belong to all Christians of the New Testament in common. They are 'the holy people.' (1 Peter 2 : 9.)

"The apostles had no such idea that there was only here and there a 'sanctified one' among believers, or that only ■ certain number were in possession even of entire sanctification, while the rest of the converted lacked it, or that sanctification was a peculiar state of grace belonging to but a few of their brethren. Christian sanctification, according to the doctrine of the apostles, was not only the high privilege, but also the sublime possession of the entire host of believers. The doctrine which has been from time to time promulgated by certain ministers—what shall I call it?—the *special sanctification doctrine* was far distant from the apostles.

"The apostles saw no occasion to complain that only a few had sought entire sanctification ; they regarded all believers as having also obtained sanctification, and requested of them to continue in holiness.

"In reference to its inner essence Christian sanctification is the general state of grace of believers, wrought by the Holy Spirit (in the hour of renewal and regeneration) in their hearts. It is the latter half of justification by faith, whereby the newly received citizen of the kingdom of God has been created after the image of his Master and received with 'the saints' the same nature. Justification and sanctification are one indivisible work."

After he had thus included sanctification in regeneration and declared that all believers were in possession of it, he all at once faced about and wrote quite differently, thus : "Our natural unholiness (inbred sin) is covered by Christ against the wrath of God with His purchased salvation, but from our voluntary and acquired unholiness He cleanses us with the merit of His blood." Hence this sanctification does not reach inbred sin, Christ only covers it. Further on he teaches that sin has its seat in the mortal body, and is "a disturbing and turbid potency (generating power), ■ continuous root of sin." He admits the "power to develop itself progressively has been taken away from it," and that it would be continually overcome by the new life, yet "although the defeated but not annihilated power of sin will still assert itself in the life of a person who stands in holiness, on



the one hand by involuntary stirrings, which are present before the better volition can prevent it, and on the other hand by an intrusion of sinful elements, even into actions that arise from a holy motive, for in our inner man we must, alas ! recognize a continuous root of sin, a certain evil potency which seeks to assert itself in a continuous connection with all the activities of our lives." "But if the new life has obtained a beginning in the Spirit, then the life of the old man can only continue in a state of subjection, and will, in case we are faithful, be always overcome by the divine life. . . . The strength of the old man will diminish continually, and be limited more and more to the mortal body, which is not yet regenerated, and will end certainly in the death of this body—if not sooner—as being the seat, though not the source of sin."

The pamphleteer evidently aimed to establish these positions :

1. That all believers possess Christian sanctification.
2. That the doctrine of entire sanctification in this life is in opposition to the teaching of the apostles.
3. That inbred sin is in this life only covered but not taken away.
4. That sin as a potency, a continuous root, force, etc., will remain and intrude itself continually into the life of the Christian, yea, even into his best actions.
5. That this sin has its seat in the mortal body, and will be destroyed certainly by the death of the body.

Now any intelligent reader who will peruse the article "On Sanctification" in our Discipline, and compare it with Neitz's doctrine can not fail to notice the radical opposition to the doctrine of the Evangelical Association contained in his pamphlet.

#### § 51. How Bishop Seybert Felt over This Matter.

At some time during the year 1857, Bishop Seybert made an episcopal visit to Easton Pa., where the author of this history was then serving as missionary. He remained several days and preached in the demonstration of the Spirit and of power. As we were engaged together in pastoral visiting one day, our conversation happened to touch upon Mr. Neitz's pamphlet, when Seybert among other remarks expressed himself in a manner that made a definite impression, as follows : "Oh, brother, there ought to be no strife about sanctification—it ought to be earnestly sought." He then stated that Bro. Neitz had sent him a letter, which appeared to him quite peculiar. "This letter I will let you read. You read it very carefully and then tell me what you think of it." Upon our return to the parsonage, he produced the letter, and it was "read carefully" and the following paragraphs specially noted : "The English or Wesleyan theology is shallow. Superficiality is a characteristic of the British, which is evident already from the fact that they submit to the rule of a woman." "The German theology is pithy and profound ; the German theologians are

thinkers and pursue an exalted course and soar high ; the German theology will in a few years outstrip the English and drive it from the field." "After Wesley was converted, he felt the need of more instruction in theology, hence he went to Germany and called on Zinzendorf, of whom he learned a good deal, and when he had returned he acted somewhat similar to the wren (*Zaunkoenig*) in the fable, which hid itself in the feathers of the eagle on his flight into the upper regions ; when the king of birds was soaring above all the other birds the little rogue shot out from his hiding place, flew a little higher yet and sang his Zitteritterattadat. Back from Zinzendorf, Wesley established his extra sanctification doctrine ; but it will not endure very long." After this letter was read, Seybert said further : "I don't know how to understand this, brother ; it seems serious to me. But I have written to him, that it seemed to me the German theologians were flying very low, they even teach the beginning of regeneration in infant baptism, that conversion commences in the cradle and is continued to the grave, that the Christian must always sin again, but in the Lord's Supper he would eat and drink Christ, and thus have the forgiveness of sins. I can see nothing of their lofty soaring, they fly along quite low over the marshes of sin and crime."

Repeatedly the Bishop expressed his serious misgivings concerning this pamphlet and also repeated the remark that sanctification ought to be sought instead of disputing about it. And these expressions were made entirely in his peculiarly practical and earnest manner.

The pamphlet was spread extensively over the Church and led to further events of which more is to be reported further on.

#### § 52. What Some Religious Papers Said Concerning This Pamphlet.

To be faithful to this history it seems proper to quote a few editorial notices of Mr. Neitz's pamphlet made in religious papers, one of them outside the Evangelical Association, and the other, *Der Christliche Botschafter*.

The *Reformirte Kirchenzeitung*, organ of the German Reformed Church, expressed its opinion as follows : "The author presents a doctrinal view which deviates from the doctrine of his Church with reference to Christian sanctification, without, however, being himself in the clear, with regard to the positive truth of which he has a presentiment, which, from his subjective standpoint is, of course, impossible to him. We recommend to him for perusal the January and April numbers of the *Mercersburg Review*, particularly the articles of Dr. Nevin, and call his attention to the standpoint which is there established with reference to expounding the Scriptures."

*Der Christliche Botschafter* of April 9, 1857, says : "After reading the pamphlet we feel very sorry that the author has not paid closer attention to the following points :

"1. The Articles of Faith and Discipline of the Evangelical Association.

"2. The resolution of the General Conference of 1851 concerning the compilation and publication of tracts, pamphlets and books by our preachers. \*

"3. The fate of several men in the history of the Evangelical Association who have injured themselves seriously by over-straining themselves at lifting the hazardous rock."

#### § 53. Henry Longbrake.

"Our dear Bro. Henry Longbrake is no more!" was the sorrowful exclamation at the news of his departure to the better world, which took place on June 24, 1857, at his home in Hancock County, Ohio, in the 48th year of his age. In 1836 he was awakened and led to a change of heart by the powerful preaching of that faithful laborer in the vineyard of the Lord. Samuel von Gunten. Already two years thereafter (1839) he entered the itinerancy, and served during fifteen years a number of circuits and also a few presiding elder districts in the Ohio Conference until he broke down under the severe labors. During the last four years of his life he could not preach regularly, but assisted at times in holding protracted meetings.

He possessed an unusual talent for preaching. At times he preached with such power and boldness of faith that a mighty commotion took place among the audience. The Word was as it were being written into the hearts of his hearers with a pen of iron and the meetings were richly blessed. Hence his departure was universally deplored, not only by his co-laborers in the ministry but also by the members on the fields of labor where he had served. During the progress of his disease—derangement of liver, and dropsy—he suffered intense pain; for twelve weary weeks the night-lamp burned in his sick room, but he was kept by the comforting grace of God, which enabled him to endure it all patiently and with good courage. Although visiting friends sympathized very much with him, yet they could not help rejoicing over his happy frame of mind and cheerful prospects for eternity. Thus he entered into the joy of his Lord and his memory is "like unto precious ointment poured forth."

#### § 54. The First Ministerial District Meeting Held in the Evangelical Association.

Up to this time there was probably no one in the ministerial ranks of the Evangelical Association who had enjoyed a classical education, at least no one reared in the Church. The preachers were, for the most part, such as the Lord had called forth from the common people into this service, but among them were such as were blessed with distinguished natural talents; all of them were so-called "self-made men" who, with untiring diligence applied themselves to self-education, in which not a few achieved great success. Among them were many men "mighty in the Scriptures" who could

---

\* This has reference to a law at that time, that writings for publication by our preachers must be submitted to an examining book committee for approval before they could appear in print, to which the author of the pamphlet paid no attention.

both expound and inculcate the Word of God in a manner which no professor of theology could excel, except that they were not able to read the Scriptures in the original languages, hence were not able to bring forth those treasures from the Word which the translations do not fully present. But in the theoretical and practical proclamation of the plan of salvation, accompanied by the light and power of the Holy Spirit, and in a stream of natural eloquence, scarcely one could be found to excel Bishop Joseph Long. With regard to system, profundity, clearness, grandeur in elucidation and masterly application of the Scriptures, we have not even at this day his equal among us ; and the same may in several respects also be said of Bishop John Seybert. There was John Breidenstein, a farmer, who was for some time an itinerant and afterward for many years a local preacher, who, with all his great modesty put every one into the shade as an orator where he went, so that even scholars in other Churches conceded to him the pre-eminence in the pulpit. There was Solomon Neitz, who, as a grand and eloquent pulpit orator, especially when preaching on unusual subjects, presented his subjects in such a dramatic and overwhelming manner that all sorts of people followed him and sat enraptured under his preaching. Men were not infrequently found in the ministry, who were mighty in the Scriptures and in the use of sound logic, although they had not studied this science in the schools. They were, as one of them expressed it, "natural grammarians." By severe application and the careful reading of well written books they acquired considerable knowledge and not a few of them obtained a deep insight into "the nature of things." In possession of "the wisdom that cometh from above," their knowledge in spiritual and divine things was far superior to mere human philosophy and wisdom.

But, notwithstanding, these Evangelical preachers realized more and more their need of scientific training, and even by this keen realization they learned to appreciate higher education more intensely, especially with regard to theology. And as the General Conference of 1843 had expressed itself strongly in favor of learning, and the cause of higher schools had been exhaustively discussed in our Church organs, the thirst for knowledge had become strong and the spirit of inquiry was wide awake and active.

Out of this situation came forth a new institution, namely, the ministerial district meeting, which was intended for the presentation of theological, exegetical, homiletical and practical subjects in the shape of written articles and essays on subjects specified by persons appointed thereto. These articles were then to be discussed and criticised, in this wise threshing out and appropriating all the kernels of truth that they might contain, while throwing the chaff away.

It was the Ohio Conference that took the initiative in this matter when at its session at Bristol (now Marshalville), Ohio, on May 13, 1857, upon motion of Bro. Charles G. Koch, it adopted the following resolution :

*"Resolved, That we not only permit, but much rather recommend, that annual district meetings be held, for the discussion of points of Christian*



doctrine, in the following order : That the presiding elder of the district shall at the Annual Conference session nominate two brethren who in connection with him shall be a committee to arrange and conduct such meetings and present a report of them to the chairman of the next Annual Conference."

Upon this the presiding elder of the Cleveland District selected the brethren, Charles Hammer and Charles G. Koch, who then constituted the directing committee of the district meeting which was appointed to be held at Greensburg, Ohio, to begin on the 29th day of September. This committee then prepared the following program for that meeting :

1. Proofs of the Divine Origin of the Holy Scripture, by Theophilus G. Clewell ;
2. The Divinity of Christ, George F. Behner ;
3. The Fall of Man and the Resultant Depravity of Human Nature, George Doll ;
4. The Necessity of a Saviour, Christian Roehm ;
5. Redemption Accomplished by Jesus Christ, Conrad Tramer ;
6. The Nature of Repentance, John M. Haug ;
7. The Justification of a Sinner Before God, Charles Deike ;
8. Regeneration and Its Relation to Justification, John Walz ;
9. Sanctification, Peter Wiest ;
10. The Perseverance of Believers, John Stull ;
11. Proofs of the Continued Existence of the Soul after This Life, John Miller ;
12. Rewards and Punishments after This Life, Jacob Borkert ;
13. The Best Means of Opposition against the Increasing Intemperance in the Use of Intoxicating Liquors, Josiah Kanagy.

Truly, this program contained a kind of systematic theology and furnished those essayists an abundance of work in order to do justice to their subjects. The subsequent report on the meeting also shows clearly that they honestly endeavored to discharge their tasks. Each essay was thoroughly and interestingly discussed, and thus the participants both taught and learned so much that was interesting and appropriate for the preacher of the Gospel, and enjoyed such a measure of Divine influence that they found themselves amply repaid for the time employed and the expenditure of traveling expenses.

At the close of the session this district meeting adopted a strong resolution in favor of such meetings, and recommended that they be introduced also into other parts of the Church, which was also done.

#### § 55. Beginning of the Work in Kansas.

The territory of Kansas had been for several years the battle-ground between southern slavery and northern freedom, and its virgin soil became drenched with the blood of martyrs until it became a free State. A strong immigration began to pour into it afterward, and thus an important new missionary field was opened. The founding and practical operation of a mission was discussed and advocated in the *Evangelical Messenger* in a lively manner. The East Pennsylvania and West Pennsylvania Conferences interested themselves in it, and the latter even appointed two missionaries, but allowed them a year's time to get ready, the result of which

was—nothing. The Illinois Conference took hold of this matter with her usual energy by sending the brethren C. Berner and G. Fleischer as missionaries to Kansas in the Spring of 1858, who commenced their labors in Douglas County and also at Franklin, at Captain's Creek, Deer Creek and Willow Springs, whither some members, the families of J. Eply, F. Eppert and P. Brecheisen, had moved. About the same time the Ohio Conference sent the brethren Michael J. Miller and Philip Porr as missionaries to this new field. The latter was, however, appointed to western Missouri, but he also visited Kansas, and preached in the neighborhood of Hiawatha and Four Mile. Bro. John F. Schreiber, who had been sent to Nebraska by the Illinois Conference in the Spring of 1858, also came to Kansas and assisted Bro. Berner at a revival meeting at Willow Springs, at which twelve persons were converted. Bro. Miller preached mostly in Leavenworth, where he organized a class; he also took up the appointments Grasshopper and Coal Creek. The first classes were organized by Bro. Berner at Willow Springs, Deer Creek, Holton and Franklin. The Lord blessed Bro. Berner's labors with a considerable number of new converts. The brethren also preached in Holton and Humboldt.

#### § 56. An Important Conference Transaction.

In the year 1858 the session of the East Pennsylvania Conference commenced on the last Wednesday of February in the town of Weissport, Pa., Bishop Seybert being in the chair. When the examination of the preachers commenced, Rev. Solomon Neitz arose and said that by the publication of a pamphlet, without submitting it first to an examining committee, he had transgressed an existing law made by General Conference, and that in violating it he purposed, if possible, to bring about its repeal, as he was opposed to it. A few minutes later Rev. Francis Hoffman arose, holding in one hand the Discipline of the Church and in the other Neitz's pamphlet, and answered upon the question of the presiding Bishop whether any one had charges against Bro. Neitz by saying: "I have charges against Bro. Neitz. I hold that this pamphlet 'On Sanctification' contradicts the article on that subject in the Discipline," and as he held up both, he added: "These two publications contradict each other." After some discussion had taken place, a time was appointed for taking up and disposing of this charge.

At the appointed time Bro. Hoffman informed the conference that he had requested Rev. William W. Orwig, (who had come from the West Pennsylvania Conference in the interest of the high school cause), to undertake the proving of the charge, to which he had consented. Bro. Orwig's line of proof was concentrated upon three main points, namely:

1. That the Discipline positively regards sanctification, *i. e.*, *entire* sanctification as a subsequent work of grace taking place after justification, but that the pamphlet teaches just as decidedly that all Christians even babes in Christ "the entire host of believers" are in possession of

sanctification, and that the apostles did not teach that but a portion of Christians possessed entire sanctification.

2. That the Discipline teaches sanctification to be a special work of grace which, under an upright course of life in following the Lamb would be "perfected in the soul sooner or later, by a sudden and powerful influence of grace and outpouring of the Divine Spirit," but the pamphlet on the contrary teaches that the apostles were strangers to the doctrine of special sanctification, taught by certain ministers of the Church.

3. That the Discipline teaches definitely that salvation from *all sin* is the main point in sanctification and could be obtained long before death, but the pamphlet insists that sin maintains its seat in the mortal body and influences the life of the Christian more or less, until redemption takes place in the death of this body—if not sooner. Bro. Orwig placed these opposing positions in a very clear light, so that no one present could doubt that the pamphlet directly contradicts the doctrine of the Evangelical Association on these points.

Thereupon Bro. Neitz took the floor and declared first of all that he had never intended that his pamphlet should cause such an excitement in the Evangelical Association and he regretted that this was nevertheless the case.

Further he thought that in the main point he yet agreed with the doctrine of the Evangelical Association, namely that we must become entirely holy in order to enter heaven, only his views in some other respects were somewhat different, but this difference lay more in the expressions used by him than in the thing itself, but that he must express himself in the best way he could.

Finally he declared that in the future he would make no trouble in the Church about this matter.

As Bro. Neitz was held in high esteem in this conference on account of his extraordinary preaching talent and not a few preachers felt a sort of pride in having him in the conference, his explanation and statement which was regarded as being sincerely meant, found much favor, and influential voices were heard on the conference floor that "brotherly love" ought to prevail, whereupon Bro. Hoffman withdrew the charge with the declaration that since Bro. Neitz had promised to let this matter rest in the future, he was satisfied therewith. Thus no decision was made by conference concerning the pamphlet or its contents. In conclusion the conference adopted a resolution that upon the basis of his explanation they were satisfied with him.

This transaction was entered upon the record of conference by Neitz himself—who was secretary of the conference—in his own handwriting, as follows: "15. A discussion arose on the doctrine of sanctification, and as a charge had been raised against Bro. S. Neitz, of having in a certain pamphlet taken a position essentially in opposition to our doctrine, he in

consequence defended himself before the conference, whereupon it was unanimously resolved *that the conference was satisfied with his defense.*" \* (Italicised by Neitz himself.)

For the *Botschafter* Mr. Neitz himself prepared an abstract of the proceedings in which he represented the affair in this wise : "4. The examination of the preachers was taken up and finished with brotherly love. Thereupon a discussion on the doctrine of sanctification was opened which was occasioned by the publication of a pamphlet by Bro. S. Neitz, and as it seemed to some brethren as if he in that pamphlet essentially deviated from our doctrinal view, the conference desired of him to give an explanation and defense on this account ; this was done whereupon conference unanimously resolved, *that she was satisfied with Bro. Neitz's explanation and defense.*" The above discussion, explanation and defense was held with open doors." † (Italicised by Neitz himself.)

The fact that *charges* were preferred against Neitz on account of contradicting the doctrine of sanctification was ignored in this report, and that the charge was not brought to a decision but that it was withdrawn upon the said explanation, is also passed by in silence ; on the contrary, it states with italicised emphasis that the *doctrine* of sanctification was discussed and that conference by a unanimous vote declared that they were satisfied with Neitz's explanation and defense without indicating at all what this explanation contained. Thus the East Pennsylvania Conference was placed before the public by its secretary, as having declared herself in accord with him with regard to the contents of the pamphlet. This report produced strange impressions in many directions in the Church and the editor of the *Botschafter* expressed himself in that paper in a footnote to the said report in this wise. "We confess that the manner of proceeding by the East Pennsylvania Conference in this matter is to us incomprehensible and mysterious, and we ask for more light on the subject than is afforded in this extract. Can it be possible, that the East Pennsylvania Conference after Neitz's explanation of his published doctrine on sanctification unanimously declared that it essentially stands in accord with the doctrinal standard of the Evangelical Association ?"

Notwithstanding that the East Pennsylvania Conference had been thus placed in a doubtful position by her secretary, the matter remained unexplained in public, but it caused more or less unpleasant feelings within the East Pennsylvania Conference and in other sections of the Church. The great majority of those who had read the notorious pamphlet were of the opinion that the conference ought to have expressed its disapproval of it, and now it seemed that she had even given it a unanimous approval ! But it was expected that rest and peace would now follow because the one who made the disturbance had promised the conference to keep quiet.

---

\* East Pennsylvania Conference Record, page 189.

† *Der Christliche Botschafter*, March 27, 1858.



The solid standpoint which *Der Christliche Botschafter*, under the editorial conduct of Bro. Charles G. Koch, took in favor of the doctrine of the Evangelical Association with regard to sanctification was generally highly appreciated. One of the most active and influential men in the Church sent to him a letter of appreciation in which he said: "I rejoice greatly that you take such a decided stand, especially in this crisis. Your Evangelical biblical views with regard to the cardinal doctrines of Holy Writ, but more particularly the doctrine of holiness which is now under discussion in the Evangelical Association, are very satisfactory to me. The Lord strengthen you that you may never be discouraged; and may the Holy Spirit assist you in defending this comforting doctrine of salvation to the glory of God and the benefit of His children. Oh, what comfortless and leaking cisterns many preachers and members dig for themselves with regard to this matter! No marvel that so much lukewarmness and slackness prevails, wherever agonizing and striving for sanctification cease. Oh, God! Sanctify us wholly—especially us who are His servants and ministers!"

#### § 57. Happy Departure of One of the Oldest Preachers.

Rev. John Erb, whose name had for many years the very best evangelical ring in the Association, entered by a happy death into everlasting joy and rest. He fell asleep in Jesus on the 12th of February, 1858, near Bettsville, Ohio, in his 71st year. His life-history was also a large part of the history of the Evangelical Association.

The grace of God, which bringeth salvation, began its operations upon his heart quite early, and in his 15th year he found the pardon of his sins and he remained faithful to his Saviour until death. Before his conversion he had no opportunity to hear a converted preacher; he lived in a section at Millersville, Lancaster County, Pa., and in the circle of a family where very little was known of true Christianity and a godly life, for which reason he had to suffer much persecution from his acquaintances and relatives. Yet, young as he was, he stood "a soldier of the Lord," though almost alone, steadfast and immovable. Soon, however, he found opportunity to hear the preaching of Bro. Jacob Albright and several Evangelical preachers and to become acquainted with them, with whom he then could heartily unite. Already in 1808 he commenced his itinerant career and labored with blessed success in that time of severe trials when the Association was yet in its infancy.\* But under the severe labors his health soon failed and in 1813 he found himself compelled to locate; but in the year 1819 he started out again as an itinerant minister and also served four years as presiding elder with great profit to the Church. In 1823 he was again necessitated to locate, but from that time forth he assisted the traveling preachers in drawing the net of the Gospel as much as he could, for the salvation of souls lay very near his heart. Finally in 1851 he en-

---

\* As an example how he labored see his letter to Rev. John Walter in Volume I. of this history, page 112.

tered the itinerancy again and labored on till 1857, when the evening of his life had come and his work was done. The earthly tabernacle yielded and his soul yearned to be without the body at home with the Lord, which desire was soon granted.

He was distinguished in his official work not only by diligence, faithfulness and effectual labors but more especially for his zeal in imparting catechetical instruction to young people. His brethren had great confidence in and respect for him, hence we find him not only to be a presiding elder but also the chairman of the conference in 1821 and 1823. He was also a member of the General Conference in 1816, 1820, 1826 and 1847.

He was a happy Christian and the praise of God flowed continually from his lips—his joy was the “joy in the Holy Ghost.” He could even glory in tribulation and always rejoice in the Lord, even when he had to walk in the narrowest and steepest path. He especially advocated entire sanctification as the Evangelical fathers held and taught and impressed it, particularly upon the younger preachers.

His disease was a terrible one, acute cancer in the face, which rapidly increased and caused fearful sufferings. But as in his life he scarcely had his equal in resignation, faith in God and happiness of mind, so he was also happy in God in his sufferings and placed his entire confidence in the merits of the Lord Jesus Christ. “I have nothing to boast of but the free grace of Jesus my Saviour” he exclaimed. “It seems to me when I arrive over there, I must tell all the saints to make room so that I may hasten to my Saviour and then cast myself down before Him and praise and worship Him evermore for His infinite love.”

But his affliction not only caused very great pain but produced such an intolerable odor that persons could not be much about him. He was therefore placed in a separate building and his meals were handed to him through a window; and yet under such circumstances he was full of God’s praise and maintained that thereby the Lord intended to wean him entirely from all outward, visible things and draw him wholly into His fullness as a final preparation for the entrance into the everlasting kingdom of the Lord Jesus Christ. And thus at last did Father John Erb pass over into the heavenly paradise while glorifying his Saviour—a testimony of the abounding grace of God in him, leaving a memorial behind which is still a blessing to many.\* Oh, may all his followers in the itinerant ministry consider his end and follow his faith!

One of the older preachers in the Ohio Conference, who has served many years in the ministry, communicates some of his recollections of this

---

\* One cannot well restrain the thought that whilst at this time in the eastern section of the Church the effort was made to fritter away the doctrine of entire holiness, there was one of the veteran fathers who for 50 years had proclaimed this Evangelical doctrine by word and conduct, and who now confirmed it by his example amidst fearful sufferings on his death-bed, by testimony and actual realization until he drew his last breath!

sainted man of God, as follows : "It was in the year 1846 when I became acquainted with this dear man of God, John Erb. He was at that time a local preacher, but was active on every Sunday to lead souls to Christ and was everywhere beloved as a preacher. Soon thereafter he again stepped into the active ranks, in order to assist in supplying vacancies, although he was already far advanced in years. He was indeed a follower of St. John, for one was almost compelled to say of him that love—perfect love glowed through his soul ; and for this reason he insisted continually upon becoming perfected in love, in doing which the tears often rolled down his cheeks. But when he got into the full stream of speech he would exclaim repeatedly : 'Let us love Him because He first loved us !' (German translation) with a peculiar gesture which frequently produced a flood of tears in his audience. He was a special friend of class-meetings after a sermon, when he would closely examine each with regard to his spiritual life. After I had been elected exhorter he addressed me in such a meeting as follows : 'Now, dear brother, a responsible office has been entrusted to you, for which you will need much grace—have you already obtained full salvation through faith in Christ in your heart ?' at the same time looking very expectantly into my eyes, as if he wanted to hear a joyful affirmative answer ; but a *no* came forth accompanied by a stream of tears, and with the additional remark : 'I am seeking for it with all my heart.' He now encouraged me to expect this rich divine blessing by faith, and his powerful sermon the next day brought this salvation in a full measure upon me. I shall ever remember how beautifully he showed me the way, and, as it were, took me by the hand and led me directly to it. When I, later on, heard that Bro. Erb was nearing his end I hastened to him and found his face very much disfigured by the cancerous growth, and that he had been isolated on account of the bad odor—'but I must go to him,' said I, and I never found a happier man than was John Erb—now a real Job. Under these forbidding circumstances he exclaimed : 'Oh, how glad I am that my faithful Saviour will perfect me through offerings in order to present me before Him. Hallelujah ! It is well.' I never saw him again here below but expect to meet him on High."

#### § 58. Another Laborer Called Home.

Bro. Jacob Wagner, a member of the New York Conference, including Canada, died at Berlin, Canada, in his 34th year. In 1836 he came from Hesse-Darmstadt with his parents, to Wayne County, New York, where they were soon visited by the Evangelical preachers whom they also gladly received, notwithstanding their being scoffed at so greatly. The parents were soon converted to God and their son Jacob also began to realize the necessity of the new birth. In 1840 he resolved to give his heart to God, "and I persevered" he says, "in prayer until I realized that God had pardoned my sins and adopted me as His child." He then joined the Evangelical Association and served the Lord with joy for a few years, but then other experiences came to him. He writes : "In

1844 hard times came upon me, I felt the love and nearness of my Saviour, but when I prayed in secret I could do nothing but weep. I prayed the Lord earnestly to show me His will, when something within would assure me: You will yet have something to do for God." Two remarkable dreams, which he had already in his 15th year, now suddenly came to his recollection, of which he further writes: "My conviction became continually stronger that God wanted me to preach His Word, but to this I would not consent. All my times of blessedness now began to vanish; sometimes I tried to comfort myself with the thought that this call to preaching was a mere temptation, but finally I became quite assured that it came from God. Yea, the assurance was so unequivocal that as certain as I felt that God liveth, so sure was I that He called me to preach His Word! For a long time no one knew anything of these conflicts, for I kept all to myself; my youth and other circumstances made me timid; but finally I became willing to yield. But oh; my insufficiency! I felt myself to be the least of all in the Church."

In 1846 he was received into the ministry and served twelve years as an itinerant minister. Bro. Wagner was a talented man and a profound thinker. His sermons contained great ideas and manifested profound thought. He was nearly always original and evidently belonged to that class to whom the Lord has given much. He often preached very instructively attended with great unction. His labors in the Lord were not in vain.

Especially remarkable was his very clear divine call to the ministry. At that time nothing else was known and accepted in the Evangelical Association but that a preacher must above all things else be divinely called to the Gospel ministry and must become assured of such a call in order to preach the Gospel with great joy and much assurance. The error that special talents constitute the call, and the sophism that the son of a preacher, because he is his son, ought also to enter the ministry, was unheard of. The great fear was that one might be induced to "run before he was sent." The thought that one might become a "busy-body" in holy things caused shuddering, especially with regard to meddling, uncalled, with the sacred office of the ministry.

#### § 59. Victorious Progress of the Work of Conversion.

To judge from general reports the work of saving souls went victoriously forward during the years 1857 and 1858 notwithstanding the unevangelical currents and tendencies which made themselves noticeable here and there in the Church. The main stream of divine life pushed its way onward in many directions. Many successful camp-meetings were held. On Philadelphia District an unusual liberality was shown in the support of the missionary cause, so that instead of contributing \$25 for this work, the collections now amounted to hundreds of dollars at each camp-meeting. Showers of divine blessings came from the open windows of heaven upon the people while making their offerings, until their hearts were no longer



able to contain them, and then came great outbursts of praise to God accompanied by "mighty shouts in the King's camp." On these occasions there was no levity, nor on the other hand were there any "sour faces" to be seen. Giving was done cheerfully, and the Lord Himself crowned these occasions with abundant outpourings of the Holy Spirit.

At the session of this conference in February, 1858, the report of the number of newly converted was 1,286. In other conferences the work also progressed gloriously, and brotherly love was fervent.

No doubt the following lengthy report by the untiring Bishop Seybert will be read with interest: "I desire to communicate some information concerning the work of the Lord and my travels on our northern fields of labor during the year (1858). Notwithstanding the difficulties of my journey from Pittsburg to Buffalo, on account of a severe attack of rheumatism, cold winds, rainy weather and bad roads, I arrived in good time at the session of the New York Conference, which lasted seven days, and was a peaceful and pleasant session. From Buffalo I traveled eastward through Rochester, Lyons, Syracuse, Utica and Little Falls.

"On June 15, I pursued my course northward, and crossed the Niagara River over Suspension Bridge, and arrived on the 16th at the Hamilton Mission in Canada West, where the prospects of the work are very promising. On the 22nd I came to a very blessed camp-meeting near Hamburg, where they had over fifty well built tents, which were nearly all doubly occupied. The meeting was a powerful one from beginning to end, and we had daily from forty to fifty persons at the altar of prayer, seeking salvation. Among these was a man who had come sixty miles to be converted, and he went on his way rejoicing as did the Ethiopian eunuch. There were 489 communicants at the Lord's table, and we enjoyed a heavenly season.

"After I had labored for twenty-eight days with great blessing, as I hope, in Canada, I returned on the 13th of July across the Suspension Bridge and attended several quarterly meetings in New York State. I also preached in two churches in Buffalo. Here a benevolent man donated us a large building lot on condition that we build a church upon it, which was accepted and complied with, and a parsonage was added to it. On the 3rd of August I reached Erie County, Pa., after I had spent 105 days on the New York Conference District. I spent seven days visiting and preaching on Erie Circuit, which had to pass through a severe trial for several years; this, however, must work out some good to those who love the Lord. On the whole, it is a severe task to travel on this circuit. After this I labored 149 days on the Ohio Conference District, traveled over parts of Michigan and came into Indiana.

"At Bainbridge we had a time of the Son of man during the dedication of a church, at which the conversion of sinners and many tears of repentance also consecrated the church, and the members were filled with divine grace

and rich blessings. Here I also had the great pleasure of baptizing a believing, newly converted Jewish lady. Oh, that the time may come speedily when thousands of those people shall come to Christ and be saved by Him !

"In the surrounding country of Bainbridge there prevailed, only three years ago, great moral darkness and wickedness among the Germans, among whom, whether they were Protestants, Catholics or Jews, heart religion was a strange thing. God has abundantly blessed the labors of our missionaries, and made His Word a hammer that breaketh in pieces the rock, and a shining, purifying fire, full of power and good results. Many souls have been enlightened, awakened, and convinced and soundly converted to God. Here we have another overwhelming proof of the prosperity of our mission work among the Germans.

"Reviewing the Indiana Conference, and considering how feeble it was in the beginning and what God has done for us during the last four years, it is no marvel that one becomes melted to tears of love and praise to God, and exclaims with the prophet of old : 'Hitherto the Lord has helped us !'"

To the reference of the Bishop to the Indiana Conference we may properly add a few of the closing paragraphs of their journal of this year's session, as follows : "After the business had been brought to a close and every brother had signed his name to it as a sign of his acquiescence, we gave each other the parting hand in the usual manner. Bro. Absalom B. Schaefer made the closing prayer, full of unction and pathos. It was a melting scene—all the brethren being together, full of fervent love—blooming young men, older, solid men and several aged sires—all of them going out in a courageous mood to proclaim Jesus the Saviour ; going to meet with many dangers, but the Lord is going with them. May they then go in His name and achieve many victories !

"This conference session was a blessed one. Everything was transacted so peacefully, kindly and modestly by the help of God that a brother in the ministry, who was a visitor, exclaimed 'The blessing of God rests upon your Indiana Conference !'

"When at the close a heart-felt vote of thanks was tendered the friends, one of them replied that he had felt like standing up and thanking the conference for holding its session there."

#### § 60. Another Blast From Bishop Seybert's Trumpet.

This aged Bishop, who had by this time almost reached his journey's end, wrote once more on "Three Evils Among Professors of Religion," from which the reader may readily perceive that this venerable "watchman on the walls of Zion" had a keen, penetrating eye, who also caused the "House of Israel" to hear his warning voice. These warnings, given through a pen in a hand soon to be cold in death, are well worthy of attention and appreciation. Read and reflect : "I do heartily desire that all men who are sincere and enjoy the grace of God may prosper in the good

work of grace. But in order that this wish might be fulfilled in the Church, it is requisite, first of all, that all its leaders die unto the world, sin, and earthly things, and as patterns to the flock of Christ lead a godly, holy life.

"Secondly, it is necessary that we not only preach repentance and regeneration, but also growth in grace, until perfect holiness of heart has been obtained. When this once takes place there will be very few, if any, backsliders found among converted people, and there will not be so many lame and crippled ones lying along the way of life who are perishing.

"But there are several evils which are very obstructive to the spiritual development of Christians and the kingdom of God. The first one is avarice—the inordinate desire for money and the perishing treasures of this world. This vice is so strong in our day that many go into debt so deeply that not only they themselves become ruined thereby, but they also bankrupt some of their fellow-men in soul and body. The apostle says : 'But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.' This truth was never fulfilled more than in our time and in the United States. How little do many professors of religion—and many preachers not excepted—regard the Word of God when it says : "Owe no man anything but to love one another.' Money making is the order of the day, but the love of many waxeth cold.

"Another vice is vanity—the fashion mania and luxurious living generally. This necessitates profuse expenditures of money, and in this respect thousands of professors of religion attempt their utmost not to be behind in this work of the devil. They even offer the innocent infant in the cradle to this Moloch of fashion, hence it is not difficult for the devil to pull the rising generation by the rope of sin into the pit of ruin. Oh, what a curse and corruption this brings upon our nation ! This vice, with which indolence and debauchery are closely connected, is the cause that hundreds of thousands of persons annually suffer from want and misery. But who hath believed our report ? \*

"Yet another evil is envy and hatred among professors of religion ; for there are not many congregations that are perfectly free from envy among their members. It is even to be found somewhat among ministers, and yet John says : 'Whosoever hateth his brother is a murderer.' Whoever reads this please pay attention and examine himself whether he be tainted with this evil, and therefore a son or daughter of Cain, who was the first-born of the devil !

---

\* The peculiar style of preaching and writing of Bishop Seybert and other Evangelical fathers on such subjects, produced a number of unique and very forcible expressions, some of which are untranslatable, such as *Modesucht*, *Putzsucht*, *Hurenschmuck*, *Teufelsputz*, *Sündenstrick*, etc. They did not handle such sins with silken gloves or evasive phrases, Their object was to expose, slay and destroy sin even in its most popular forms.

"These three vices are but a few of the many that are found among professors of religion in our day and hinder the advancement of the work of God in the world and in the hearts of believers. To take into consideration all the others also would require more time and wisdom than I possess."

In reference to the above we remark :

1. The aged and experienced Bishop was not one of those Korahites who already in the day of Moses contended that "all the congregation was holy, every one of them."

2. He did not fear that he might be called a pessimist when he earnestly witnessed against evils that were insinuating themselves among preachers and members.

3. He was not content that only repentance and conversion be preached, but insisted upon "growth in grace until perfect holiness of heart be obtained," which would prevent spiritual deterioration.\*

#### § 61. Second Charge Against Solomon Neitz with Regard to the Doctrine of Holiness.

At the opening of a General Conference session the examination of the delegates and officers as the members of that body is one of the items of business. When the General Conference at Naperville, Ill., held October 5, 1859, was opened and in the process of investigation the name of Bro. Solomon Neitz, of the East Pennsylvania Conference, was reached. Bro. William W. Orwig preferred charges against him similar to those brought before the East Pennsylvania Conference in 1858 concerning erroneous doctrine with regard to sanctification; for Neitz had, since the session of that conference in a short article in *Der Christliche Botschafter* again published the principles advanced in his two previous pamphlets. As the East Pennsylvania Conference had never voted on those charges, hence had never given a decision on the doctrinal contents of said pamphlets, Bro. Orwig believed it to be of the utmost importance to lay this matter before the General Conference in the form of a charge, in order to obtain a definite decision. He, however, deprecated the idea that the author of the pamphlet should in any way be punished, his only object was to have the old Evangelical doctrine of sanctification preserved and confirmed by the General Conference.

Mr. Neitz protested against the charge as being illegal because his conference had already disposed of this matter; after some discussion on this point the presiding Bishop, Joseph Long, requested conference later on to decide this, upon which conference affirmed the legality of the charges.

---

\* Whoever knew Bishop Seybert and most of his co-laborers and heard them preach, might well exclaim with the German poet: *Wach' auf, du Geist der ersten Zeugen!* (Awake thou spirit of the first witnesses.)



After a very exhaustive discussion of the charges and evidence, the conference came to the following decision :

"*Resolved*, That this conference declares that the doctrine of Christian holiness, as published by Bro. Neitz in two pamphlets and also recently repeated in *Der Christliche Botschafter*, contradicts the doctrine of the Evangelical Association contained in the book of Discipline."

For this resolution forty-four votes were cast and seven delegates remained neutral. These seven were the delegates of the East Pennsylvania Conference who did not find it possible to obtain a clear view in their own minds as to their proper place as between the sentiment of their Conference in 1858 and the clear cut view of this General Conference. They, therefore, preferred to refrain from voting. However, it was now expected, since General Conference had spoken so clearly and almost unanimously on Neitz's doctrine, that he would let the subject rest in the future.

The official report says that these transactions were conducted throughout with solemnity and brotherly love. That hatred did not govern the motives of the brethren against the defendant would seem to appear from the fact that this conference afterward elected him as a member of the Board of Publication, and also appointed him as the editor of a certain historical work.

#### § 62. Revision of the Constitution of the Missionary Society.

In consequence of the extension of mission work into Europe, the continual increase in the number of conference missionary societies, and the strong hope that a heathen mission might soon be established, the conviction became overwhelming that the constitution of the missionary society, which was adopted in 1839, and the arrangements of the mission work from that time forth, were no longer adapted to the wants and prospects of this work. This conviction became an assurance through the serious circumstance that the older conferences for several years conducted the missionary work independently within their boundaries with the result that they applied their missionary contributions also within their limits, and that thereby the zeal for this work grew weaker, and several of the conference missionary societies became heavily involved in debt. Under these circumstances the frontier conferences, which were poor in men and means but rich in missionary territory, received no help, and the European mission work also had to suffer for want of adequate support. Moreover, the work assumed a divisive tendency. It was clearly seen that a thorough reorganization was necessary, hence a thoroughly revised and partly new constitution was submitted to General Conference, which was favorably received and adopted.

The main features of this change were :

1. The institution of a representative Board of Missions, consisting of the officers of the society and one delegate from each conference missionary society, to which the direction and management of the mission work was entrusted.

2. The subordination of all the mission funds of the whole Church to this board, so that it alone can make appropriations of said funds.

3. The appointment of a corresponding secretary who shall devote all his time and strength to the cause of missions, and who is to be the "soul" or chief moving power of the missionary work, and by traveling, preaching, writing, etc., is to stir up missionary zeal everywhere, and lead the whole Association to a united prosecution of this work.

4. The arrangement for an annual meeting of the society and of the board for the inspection and direction of the work and to make the appropriations of funds.

In this wise a well-arranged, well-balanced and yet sufficiently concentrated mode of operation was established, by which the missionary work was protected from looseness in management and from the dismemberment of funds, so as to secure the best possible results with the men and means at hand. This arrangement soon found the unanimous consent of the Annual Conferences, which saw the evident advantages thereof, except that at the next ensuing session of the East Pennsylvania Conference two influential members, Solomon Neitz and Michael F. Maize, who were clinging to the erroneous notion that the East Pennsylvania Conference Missionary Society was older than the Missionary Society of the Evangelical Association, opposed it, as it was a question whether they should now submit themselves to the chief society,\* but the conference missionary society would not entertain this idea, hence also changed its constitution, so as to conform to the constitution of the chief society and thus connected itself constitutionally with the new arrangement.

This General Conference elected Reuben Yeakel, of the East Pennsylvania Conference, as corresponding secretary, thus entrusting this new and very laborious and responsible office to a comparatively young man in the ranks of the ministry, who accepted it with fear and trembling, and endeavored to the best of his ability to fulfill its duties, although he met with numerous difficulties and had to perform pioneer work in many respects.

The mission among the heathen was again taken into consideration by this conference, and one more resolution adopted, as follows :

*"Resolved,* That we regard it as being timely to take further steps in founding a mission among the heathen and advise the Board of Missions in case suitable men are found who believe themselves to be called to such mission work, to send them, if necessary, into a proper institution of learning, in order to acquire the necessary preliminary knowledge, and then to send them out wherever the Lord in His providence may open the way."

There is no question that the conference was entirely sincere in adopting this resolution, but it is scarcely necessary to say that it contained too many "ifs" and "buts." It was fifteen years later when General Conference

---

\* See Volume I. of this history, page 296.

actually established a heathen mission, without premising any such contingencies.

### § 63. Creating a Board of Publication.

As the book and printing business of the Church developed continually and clearly indicated that it would in the not distant future become a very large business, the members of conference who understood such matters, regarded it as businesslike to create a Board of Publication, which body was to take care of and superintend the business, which was done by the following resolution :

“*Resolved*, That a Board of Publication shall be elected, consisting of seven men, who shall have the oversight over the Publishing House, examine all new manuscripts which are to be printed, to decide upon all the necessary improvements and arrangements which could not have been made by General Conference. This Board shall be lawfully incorporated and authorized to hold and take care of and manage all the property and all the appurtenances of the Publishing House. The Board shall consist of men from several of our Annual Conferences, and shall elect an executive committee, consisting of three men, which shall carry out the arrangements of the Board. The Board of Publication shall always be elected by the General Conference for four years, and shall be amenable to that body only for its transactions.”

This was a very wise arrangement ; however, in course of time, it was seen that some changes were necessary, as for instance : The examination of new books to be published was transferred to another committee, etc., but in its essential features this Board has continued to this day, and has become an indispensable part of our Church economy. The conference elected the following brethren as members of this Board : Bishop Joseph Long, John G. Zinser, Absalom B. Schaefer, John J. Esher, Solomon Neitz, Martin Lauer and Abraham Niebel.

### § 64. Re-admission of Adam Ettinger.

Father Adam Ettinger, who in former years had rendered to the Church important services as itinerant preacher and as Editor of *Der Christliche Botschafter*, had twelve years previously withdrawn from the Church. He had been at variance with the older brethren, and was also of the opinion that the General Conference of 1847 had treated him unjustly, which assertion was, however, unanimously repudiated by the two succeeding General Conferences. At this General Conference, however, he appeared and suppliantly appealed for reconciliation. After repeated discussions of the subject the way finally opened for the adoption of the following resolution :

“As Father Adam Ettinger in a petition to this conference presents a proposition that looks toward reconciliation and peace, and expresses a heart-felt desire to reunite with the Evangelical Association, forget all the former dissensions and cast them forever into oblivion ; therefore

"*Resolved*, That this conference extend to him a fraternal hand and receive him again as elder into the Church, in which relation he stood when he, twelve years ago, withdrew from the Church."

Upon this followed the formal reconciliation and reunion with the Church, which was a very affecting scene, and was thus described by a member of the conference: "Father Ettinger's proposition for reconciliation with the General Conference, thereby to be reunited with the Church, caused a very profound movement in the Conference. Upon his request for reconciliation and reunion he was permitted to address the conference, which, however, at first made no favorable impression, but after some subsequent exchanges of views and feelings between the applicant and the conference, both sides approached each other to some extent, until finally after another written address by Ettinger and a corresponding resolution by conference, the last obstacles to a reconciliation were removed, and the conference in the person of its president, Bishop Joseph Long, stretched forth the hand of brotherly fellowship to Father Ettinger, who had stood outside the Church for twelve years, although in his heart he was all the time with it. What a scene! When the president arose from his seat in order to approach him, the venerable, aged man also arose and stepped into the aisle, where they then met and not only joined their hands but embraced each other in a brotherly manner. Tears of deep emotion and intense joy over their now accomplished reconciliation flowed down the cheeks of those present, so that scarcely an eye remained dry. After the reconciliation between the conference and Father Ettinger had been accomplished in this manner, the latter hastened to Bro. William W. Orwig, and, sinking down upon his knees, he wept upon his breast. In the current of this feeling he approached the secretary's table, and after he had embraced Bro. Charles G. Koch in a brotherly manner, he hastened toward Father John Dreisbach and poured out his overflowing heart upon his bosom. After he had thus given the hand of brotherly love to all around, then upon his wish the following precious stanza was sung:

*Dir will ich durch deine Gnade  
Bleiben bis in Tod getreu. etc.\**

(Through Thy grace I will remain faithful until death, etc.)

#### § 65. Election of Bishops.

The work of the Evangelical Association was now in process of powerful development and extension. Bishop Seybert's health had been for some time very much impaired, and during this conference session he grew so feeble that he could scarcely take any part in the business. Several times he had to be helped up stairs into the conference room, and it became painfully evident that his remaining days of labor would be but few. Bishop Long was no longer a young man. For these reasons conference concluded to elect three Bishops this time, whereupon Seybert and

---

\* *Der Christliche Botschafter*, Nov. 5, 1859.



Long were re-elected and William W. Orwig was newly elected as the third Bishop.

Until this time nothing of "church politics" was known in connection with the election of Bishops. No delegate was elected with an understanding, direct or implied, that he would assist certain persons into office. There was no effort known to form parties, no "caucus" was held *i. e.*, secret meetings of parties, in the interest of certain persons, no party ticket was made up, on which even unfit persons might be placed because they proved themselves skilled party men, etc. No "candidate" went about to secure votes for himself and finally assist in voting himself into a sacred and important office. All such maneuverings were then regarded and abhorred as being a great shame and a great sin against the Church and the Holy Spirit, whose office it is to govern the Church by His light and influence. But the brethren endeavored to ascertain *who* might be the fittest, most competent, and pious, and successful man. For this purpose they consulted freely with each other and when the time for election came they proposed a number of candidates, who then were ordered to withdraw from the conference room, and then conference discussed the fitness or unfitness of each in turn freely and frankly, whereby each voter could fully satisfy himself and decide for whom to cast his ballot and then the election took place.\*

What position the newly elected Bishop occupied in this respect before the election we see from the following paragraph taken from his diary: "At several General Conferences I was proposed as a candidate for the office of Bishop, but I invariably declined to be considered as such, although I once yielded to the custom to withdraw with the other candidates whilst conference deliberated on them. I regarded myself as being incompetent for this high calling in the Church and also feared the burden and responsibility thereof. But some time before the session of General Conference in 1859 a number of brethren in various parts of the Church requested me by correspondence, not to refuse this time."

#### § 66. Creation of the Iowa Conference.

The very enterprising Illinois Conference had been diligently and successfully extending the mission work in Iowa and had already found a presiding elder district in that "far West." The Wisconsin Conference likewise pushed the work into Minnesota, and the boundaries were continually enlarged. In reality the work had no proper boundaries in the great West and Northwest, for the watchword was: ever forward, ever deeper into regions far beyond. They had already established missions even in Nebraska, Kansas and Northwestern Missouri, which made rapid progress. This necessitated the formation of a new conference, which was done by the following resolution: "The Iowa District which belongs to the Illinois Conference, the Minnesota District belonging to the Wisconsin Conference, and the missions in Nebraska, Kansas and Northwestern Missouri shall

---

\* No "church politics" prevailed at the Annual Conferences either.

constitute a conference and be called Iowa Conference." This new conference comprehended an immense territory, in which there were scarcely the beginnings of country roads or railroads to be found. It was a wide, wide prairie world, over which one had often to travel a hundred miles, in order to reach the next settlement. Over these prairies were scattered far and wide thousands of German immigrants who, in their widely separated settlements longed for the Word of God. Who is able to describe the hardships and privations the messenger of salvation had to undergo who brought to them the bread of life? But the joyous welcome and the hearty acceptance of the Word by hundreds, sweetened the toil and exposure which were otherwise bitter. Also in Western cities and villages where everything was as yet subject to poverty and inconvenience there was much suffering to endure, accompanied by persecution, but these things served only to awaken and intensify the spirit of heroism and courageous faith of the Evangelical pioneers.

This General Conference changed the name of the West Pennsylvania Conference to Central Pennsylvania Conference for geographical reasons, without, however, making any changes of the boundary. It also formed the Sunday-school and Tract Union of the Evangelical Association which has since developed and maintained a very blessed activity.

This conference also had the pleasure of receiving as an acceptable visitor Rev. Dr. William Nast, of the Methodist Episcopal Church, who addressed the body in the interest of unity of spirit and brotherly co-operation. After the delegates had signed the proceedings the conference adjourned.

#### § 67. Bishop Seybert's Last Letter.

Since his last re-election, it was seen that the health of this venerable man of God was rapidly declining. He still traveled some and preached a few times, and on December 18, 1859, about four weeks before his decease, he wrote his last letter on earth, addressed to John Spatz, near Greensburg, Ohio, which reads as follows :

"Immanuel—God with us ! In great weakness of body, but still fully resolved to serve the Lord and to labor in His vineyard unto the end, I take my pen to write a little to you. I expect to see you soon and speak to you, if the Lord permit. Of course, you have not changed in your experience and principles of religion with regard to a lively worship, *i. e.*, holiness of heart and life. The Lord help us to stand immovably fast in the essential points of the religion of our Lord Jesus Christ, and continually abound in the work of the Lord, because we know that our labor in the Lord is not in vain. In the neighborhood of ———, the situation is deplorable. There the admonition of the Lord applies: Watch and pray that ye fall not into temptation ! Let him that standeth take heed lest he fall ! But we have also still some good, strong pillars there, who are strong enough to uphold the building. If the Lord had not kept

us a remnant we would be like unto Sodom and Gomorrha ! To Him alone be honor, praise, thanks and glory forever ! Amen. JOHN SEYBERT."

The reader will perceive from this private letter with what solicitude this good Bishop carried the salvation of individual souls, and single congregations as well as of the entire Church upon his prayerful, priestly heart. The solicitude for the rescue of souls, the maintenance of a lively worship and holiness of heart and life moved his thoughts and feelings very strongly during his last days on earth. All the desires, wishes and solicitude of this dear man of God were concentrated upon this one thing, to present to His precious Master, to whom He was entirely consecrated, a devoted and holy people. By the above words he still calls upon us, thus leaving to the Evangelical Association, as it were, his episcopal request : "Walk in purity of heart and life before the face of the Lord ; and watch and pray that ye may not enter into temptation !" Shall these admonitions pass by unheeded ? No ! We will hasten to the cross, and there we will abide, and serve the Lord in righteousness and holiness according to His will. Let it be the motto of the Evangelical Association : "Living worship, purity of heart, and holiness of life !"

**§ 68. A "Great Man in Israel" Falls at His Post!—Bishop John Seybert Dies Happy in the Lord.**

As before stated, since his last re-election to the Episcopal office in October, 1859, it became impressively evident to all who saw him that the life work of this dear servant of the Lord Jesus Christ was nearly finished. He essayed still to travel and preach and visit the people. Although he was often so weak that he could scarcely go from his lodging place to the Church, still he took an active part in laboring with penitent seekers and would not close the service so long as a single one remained on his knees, calling for mercy. His addresses were as a rule more unctuous, instructive and powerful than ever before, and several of them might be called masterpieces. In all his sermons he insisted with special emphasis and earnestness upon thorough holiness of heart and life. When he spoke of conversion, he endeavored to impress upon his hearers the necessity of a decisive passing from spiritual death into "heavenly life" and upon this well laid foundation to rear the edifice of holiness to its completion—entire deliverance from all inherent sin. It was remarkable with what solemnity and earnestness he treated this subject.

From Wheeling, Illinois, where he preached a very unctuous sermon on Isaiah, 55 : 6, 7, he started to travel all the way to the home of Bro. Elias Stoeve, at Greensburg, Ohio, per wagon, but before he had completed this long trip, death overtook him. How he fared on this last journey and how death stopped him we learn from the following report : "He now travelled in his weakness toward the State of Ohio and wrote on November 30 in his journal : 'I stopped to-day in Branch County, Michigan. Another month of my life is gone, during which I traveled 403 miles, but preached only seven times. On December 4 he reached the State of Ohio, where he intended to

spend the Winter. On the 11th he preached on Romans, 14 : 17, 19, and wrote : 'We had a blessed hour.' On the 16th he came to Bro. Elias Loose, a local preacher, and stayed a few days. In this neighborhood he preached his last sermon December 18th, on one of his favorite texts : 'Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you' (Matt. 6 : 33). On Christmas he attended a church dedication in the same neighborhood of which he wrote : 'The second day of Christmas was a blessed day. We had an experience meeting and the Holy Sacrament. At this church dedication ten children and two adults were baptized. The meeting was prolonged a few days and on the 27th we had six penitents at the altar, of whom one was saved. The Church was built on the land of Bro. Kern and has neither tower nor bell.'\* Finally, on December 29, he pursued his journey and arrived at Bro. Parker's, near

---

\* Bishop Long described, in a letter, his last meeting with his worthy colleague on this occasion as follows : "On Dec. 22, 1859, my travels brought me to Bro. Elias Loose, six miles west of Fremont, Sandusky County, Ohio, in accordance with a previous notice that the newly-built church on the land of Bro. Daniel Kern, was to be dedicated on the following Sunday. To my great joy I here met for the first time since General Conference my worthy colleague, Bishop Seybert. To him it was also a great joy to meet me once more in this vale of the dying. He had been in this neighborhood, and now waited for my coming. He was still very weak, and had not yet recuperated from the sickness with which he suffered at General Conference; but he had, nevertheless, even in his feeble condition travelled over 400 miles since that conference. It was, withal, very bad travelling in the season when the weather is unpleasant and the roads almost impassable; besides, he had contracted a severe cold. He could sleep very little at night, but did not complain of pain, only that he was so weak that he could not preach, yet one day he made several visits, travelling on foot, staff in hand, over two miles. He used also daily some medicines, but without benefit. We procured him a better remedy, by which his severe cough was ameliorated, so that he could sleep better again. On Sunday he attended divine worship in the church, and took an interesting part in the solemnities of the dedication. He appeared quite happy while listening to the preached Word. On Wednesday we had the Lord's Supper, and afterward an experience meeting, in which my worthy colleague took a hearty interest and greatly rejoiced. But oh! how unsearchable and mysterious are the ways of God. Although I did not suspect it—in the counsel of the Most High it was so ordered that this should be the last time that we should have communion together at the Lord's table in the church militant in commemoration of the sufferings of Christ.

"On Wednesday, the 28th, we parted, both very much moved, and with many good wishes. I travelled further west, and he on the following day eastward, through Fremont, until he came near Bellevue, to Bro. Isaac Parker, a distance of about 18 miles, where he arrived in the afternoon very weak and exhausted. He tied his horse to a post, took his saddlebags upon his arm, went into the house and greeted the family, saying: 'Now I am here again by the help of God—now I am at home, but I must rest here and recover a little—I cannot travel further now until I get a little more strength, afterward I will go on to Bro. Stoeve, at Greensburg, there I will stay over Winter and doctor myself up again,' etc.

"On Friday, January 6, 1860, I received a dispatch from Bellevue that Bishop Seybert was dead! I hastened to the depot, took the night train, and arrived the following day at the house of mourning," etc.



Bellevue, Sandusky County, Ohio, where he, for the last time, stepped off his conveyance, and with his saddle bags upon his left arm for the last time, greeted a family as he entered the house, for his earthly pilgrimage extended no further; here he for the last time tied his horse to a post; here his journal ended, for on the 28th he made his last stroke with his pen in his diary.

"Though the burden of the day now pressed this dear man of God very heavily, yet he complained only of having a severe cold, when he was asked concerning his condition. It was feared, however, that this might become quite serious and therefore a physician was called in but his advice and assistance availed nothing. An extraordinary serenity of spirit was noticeable, and all his actions seemed to indicate that he realized the nearness of his decease. His fight was almost over, he had kept the faith, and his crown and 'that which he had committed unto Him' was now very near.

"It was yet only a few days during which he held sometimes whispered conversations about God and his work; sometimes he would lie down on a couch to rest; then again he would quietly read in his *Hiller, Thomas a Kempis* or *Tauler* for edification—of course, not forgetting his Bible lesson; for when he had passed away his well-worn Bible was still lying open on the chair at his side.

"At night he slept tolerably well, and on the last morning he arose and without assistance prepared himself for breakfast, of which he ate some and seemed rather bright. About 8 o'clock he sat in the circle of the family—nearly one hour before he departed—and related a remarkable dream which he had during the past night. He dreamt he had been at a place where he met a great number of preachers who were very glad at his arrival; then he wanted to shake hands with all of them, but the number was so great that it seemed impossible to get through with them.

"After relating this dream he was assisted to the lounge upon which he loved to recline through the day. He was very feeble, but did not lie down. He sat, folding his hands with the innocent grace of a child. Mr. Parker, somewhat apprehensive, hastened out to call in neighbors, that the family might not be alone in the event of the Bishop's demise. Mr. Parker's son remained with the Bishop. Suddenly Seybert began to speak. Said he: 'How terrible death must be to a wicked man!' After a pause he remarked, 'death begins at the extremities' (pointing downward with his hands), 'then it comes further up, and when it gets here' (laying his hand upon his heart), 'then it is over. So, I too, will fall asleep.' These were his last words. His voice choked. He sank over upon the lounge, and in a moment more the great spirit plumed its wings for the everlasting flight. *Bishop John Seybert was dead.* His dream had become reality. In an hour after relating it, he was on 'mount Zion, and in the city of the living God, the heavenly Jerusalem, and in the innumerable company of angels,' and had come 'to the general assembly of the first-born, and to the spirits of just men made perfect.' This occurred at 9 o'clock A. M., January 4,

1860, in Sandusky County, Ohio, a few miles west of the town of Bellevue, at the house of Bro. Isaac Parker. He lived on earth 68 years, 5 months and 28 days. He served his God and his generation faithfully, pointed many souls to righteousness and glory, and was called in the evening of his day of labor by the Chief Steward to receive his reward."

Thus closed the uniquely victorious and successful career of this never-to-be-forgotten Bishop, in the full triumph of faith in his Lord and Saviour Jesus Christ. The manner of his death far excelled with regard to peacefulness of soul the death of a philosopher, and as to readiness for yonder world and his assurance of everlasting life, it was much clearer and more victorious than that of many Christians. When he in departing left the chamber of death, he was in the next moment "with the Lord," and associated with Abraham, Isaac and Jacob, and the prophets, apostles, and their saved associates of all ages—with the great host that no man can number, who have washed their robes and made them white in the blood of the Lamb, and are serving God day and night in His temple, where he may sing *O Seliges Leben!* (Oh, blissful life), and *O wie wird's so herrlich sein!* (Oh, how happy will it be!) which he so often and so joyfully sang here on earth, after a better version and higher tunes than here below. And his dream of the great number of preachers who welcomed him was also fulfilled. Surely he was granted an "abundant entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ."

#### § 69. Interment of His Mortal Remains.

The funeral took place January 6, 1860, which was an extremely cold Winter day. The Editor of *Der Christliche Botschafter* described the solemnities at the house of Bro. Parker in the following manner: "When Bro. Charles Hammer and I came to the house of mourning on Friday we found Bishop Joseph Long already there, for he had been notified by telegraph. When we stepped into the chamber of death, the remains of the deceased Bishop had not yet been placed in the coffin—his form lay there quietly and restfully. At his feet, upon a chair, was placed his plain coat, waist-coat, cloak, broad hat and the leathern sheath with the Bible, Discipline, etc.—in short his ordinary traveling habit as if waiting and ready for another journey, but this time the traveling habit had to be laid aside, for he was already at home where all troubles have ceased and the weary are at rest. At last the appointed hour had arrived, viz., eleven o'clock, and sleighs came in from all directions, so that the spacious farm house was filled with people.' Bro. Koch then conducted the services before the departure from the house with singing and prayer, whereupon the funeral train which consisted entirely of sleighs, except one single coach, began to move toward the old stone church at Flat Rock, Ohio, where the coffin was placed before the altar and the church was filled with devout hearers.

Bishop Joseph Long preached the funeral sermon, but on account of deep emotion overmastering him he could scarcely begin the sermon. He read as his text, Daniel 12 : 3. "And they that be wise shall shine as the

brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." \* He then spoke first of "the work of the Christian preacher," its greatness and goodness and acceptability before God. Secondly, "the Christian preacher's glory and rest after his work is over"—how he already shines in the kingdom of grace as the brightness of the firmament—he would thunder in his preaching but shine in his conduct, and that such an one would finally shine in the realm of glory like the stars and like the sun and rest eternally from his labors. Bro. Hammer followed with an English address, then the body of the sleeping Evangelical apostle was committed to the earth, until the day of the resurrection.

#### § 70. Sketch of the Life and Character of the Sainted Bishop.

He was the oldest son of Henry Seybert and his wife Susannah, *nee* Kreitzer. The father, when yet a youth, came to this country along with the Hessian troops who were sent across the ocean as mercenaries of King George III., of Great Britain, during the revolutionary war, to fight against the American patriots. He happened to be among the prisoners of war and was cast into prison at Lancaster, Pa., and was ransomed by a man named Schaffner, who paid one hundred dollars for him, for which he had to serve this man three years. Afterward he married Susannah Kreitzer, a poor orphan girl, who had lost her father through death while crossing the ocean. He worked many years at the tailor trade for the sum of thirty-three cents per day, but as he was industrious and economical he succeeded in acquiring 107 acres of land, and at his early decease, in 1806, he had even money on interest! Father Seybert was also quite a stern man, but the mother was possessed of a mild temperament. Their son John inherited a blending of both temperaments which afterwards, sanctified by the grace of God, mutually complemented each other. Hence John Seybert was strictly honest, severe against all sin and vice wherever he met them, and assumed an inflexible position against all whatsoever belonged to the kingdom of darkness. On the other hand he was tender toward all sincere souls, poor people, penitent mourners, tempted ones and those cast down of all kinds and of both sexes, almost like a loving mother toward her dear little ones. He also inherited the restless activity and untiring industry of his father.

John Seybert was by trade a cooper, which was in his time a lucrative business. He earned and saved money and came into possession of some land. In the midst of this temporal prosperity the grace of God apprehended him through a sermon by Rev. Matthew Betz, whose services he attended, induced chiefly by curiosity. The preached Word humbled him into the dust; he repented and was converted to God, or as he often used to say, "converted deep into eternal life." This took place in the year 1810, in his 19th year. Soon afterward he was licensed as exhorter by John

---

\* The German version reads for "they that be wise"—*die Lehrer*—the teachers or preachers. In this sense Bishop Long expounded the text.

Dreisbach and shortly thereafter promoted to the leadership of two classes, one at Manheim and the other at Mt. Joy, with reference to which office he deplored his incompetency, but labored with blessed success. About ten years later—hence no more a novice—he was made a preacher for which he felt an inward prompting. For a short time he was a local preacher, but on September 12, 1820, he started out as an itinerant and served as such without intermission till 1860. He was for many years a presiding elder, frequently chairman of the Annual Conference and repeatedly member of General Conference. Until his election to the office of Bishop (1839) he moved nearly always in the front ranks of Evangelical pioneers where the “ice was to be broken.” He chiefly led the way into the northwestern counties of Pennsylvania where, by the grace of God, he had great awakenings and revivals among the fresh immigrants from Europe, especially at Warren, Pa., and vicinity. After his election to the episcopacy he aimed especially for the West, as no other man had done before him, and entered with the banner of the Gospel into new settlements without heeding hardships, opposition, or persecution. Everywhere he led sinners to Christ. Soon we find him in Canada, and also in the older Eastern conferences preaching and exhorting Christians everywhere “to lay aside all evil,” and to press on toward entire holiness and Christian perfection. He warned the ministry everywhere against threatening corruption among ministers and members, and blew his trumpet with such clear tones that every one might prepare himself for the holy war against sin. From the year 1839 he was re-elected every four years to the office of Bishop—the last time (1859) as well as the first unanimously.

For forty years he traveled either on horseback or on a small open wagon, 175,000 miles, preached 10,000 sermons, made 46,000 house-visits, held about 8,000 prayer and class-meetings, visited 10,000 sick and poor. He led more sinners to God than any other preacher in the Evangelical Association, and it has been said that more than one hundred of his spiritual sons have become preachers of the Gospel.

But who is able to describe properly and fully the distinguishing features of his character so as to place a correct picture before the reader? The author knew and observed him from the year 1835 to 1860, and heard him preach more than a hundred times, as itinerant, presiding elder and Bishop, and had many conversations with him, but the more one became acquainted with him the more indescribable he became. But we must make the attempt.

1. All there was of him—his somewhat diminutive person, the expression of his face, which the painted or lithographed pictures never fully reproduced—his gestures, manner of expressing his ideas, his disposition, his dress, in short, his whole appearance and conduct were peculiar. He was a restless, pleasant, sociable, and yet a serious and sensible eccentric! Of etiquette and formalities he practically knew nothing, and in so far as they might become a fashionable jacket to his unspoiled nature, he would



have none of them, and yet he conducted himself in such a manner as not to give offense to any sensible person. His outward life, activity and pursuits were controlled by Christian simplicity—the outflow of a remarkably many-sided nature, sanctified by divine grace, supported by an almost indestructible vitality and working strength. From this resulted,

2. His restless activity. Reading, praying, writing, visiting, exhorting, preaching, doing good in word and deed, “going into all the world” so far as this was possible for him, with the banner of the Gospel uplifted, continually exchanging these activities, yea, at times pursuing two or three of them together, without losing sight of the main thing, and on the whole “having a zeal for God, but not without knowledge”—this was the manner of his life for forty years in the ministry. He showed himself “unto God a workman that needeth not to be ashamed,” in the full sense of the word. He was like Paul, a servant, *i. e.*, bondsman of the Lord Jesus, for whom and in the interest of whose kingdom he lived; and he could in more than one respect say with Paul that he was “in labors more abundant” than all the others.

3. Notwithstanding this restless chase for souls, this pressing forward toward the prize, he was a deep mystic. This trait he doubtless inherited from his mother, who was a meditative woman, and who soon after the death of her husband joined the community called “Rappists,” a separatistic, contemplative society who lived together on a tract of land, as it were, separate from the world in hermitage in northwestern Pennsylvania in celibacy, under strict rules, and waiting for the coming of Christ. But Seybert was protected against this extreme by the opposite trait of his constitutional make-up—his activity and the love of Christ constrained him continually to go forth as the servant of Christ into the highways and hedges, over mountains and prairies to seek the wandering sheep and invite guests to come to the Gospel feast. An ascetic he might have become, but not a recluse. But when he traveled many miles alone, sometimes for a whole day, on horseback over the Allegheny Mountains or the endless prairies of the West, or rode on his little wagon, he would sink inwardly into God, and thus lived in this solitude more in eternity than in time, or else he would contemplate God in His works about him, especially in the Spring season, until he would overflow with thanksgiving and praise. At such times he would be favored with such insights into the depth, length, breadth and height of the love of Christ and the plan of salvation as would have done credit to men like Jacob Boehme, Franz Baader, Gerhard Tersteegen, Henry Jung (Stilling), etc., without going into fanaticism. He read with intense delight the works of Kempis, Tauler, Tersteegen, Bunyan, Gottfr. Arnold, Sturm’s Contemplations, Rambach, Schwenkfeld and similar writers. But the Word of God which abideth forever he prized above all else.

4. He possessed a good fund of wit, which, however, was never turned into levity. Not unfrequently while preaching, when touching upon certain

subjects his pointed wit would be flung like sharp "goads, and as nails fastened by the Master of assemblies," in quick succession into the meeting, when even the sober hearer could not help realizing the keen points of witticism which sometimes caused a degree of hilarity, but also frequently produced tears and discoveries of the hidden depths of human hearts. His drastic presentations and fearless attacks upon all kinds of sin, accompanied by holy zeal made the impression that this supple diminutive man of God in the pulpit or behind a table, as the case might be, was in great earnest. In consequence of this gift he was at all times ready to give a pointed answer when it was necessary. When preaching on one occasion against intemperance and prodigality, somebody in the audience called to him: "What then shall we do with the money?" Seybert suddenly answered in his peculiar tone and with an indescribable gesture: "Why take it and pay your debts!" Once he entered a store where some one, who thought a great deal of his own wisdom, began to make a speech to the effect that no man could live without sinning, for even the wise man, Solomon, had said that one would fall seven times a day! Seybert, who was unknown there, now accosted this man with these words: "But it is very difficult for a man to fall *who already lies upon the ground!*" whereupon the advocate of daily sin stared in a dazed sort of way at this peculiar little man, unable to reply. Once when several preachers tried to persuade him to accommodate himself more to the current mode in his dress, he suddenly answered them: "If you first come down one step, then I will come up one step." These may suffice as a few examples of sharp arrows with which his quiver was always well supplied.

5. His manner of preaching cannot be described. He cannot in this respect be compared with any body else, he was unique and original, or as it is commonly expressed, eccentric. For him there existed no homiletical rule, and a book of sketches he would not have touched. Yet his sermons were profound, powerful, stirring, often touching and always instructive, so much so that all sorts of people would "hang upon his lips" and scholars became humble before him in spirit. He brought the main thoughts of his text clearly and strongly before the minds of his hearers and riveted them upon their memories by striking illustrations and applications, of which his life of varied experiences furnished him an abundant store.

He was frequently quite eloquent in his preaching. His oratory was, however, very peculiar. When he "got into the stream" of delivery, his thoughts seemed to spring up and rush forth in battalions, chasing each other, so that the words scarcely found time for utterance. Then one might look out for striking expressions and even the creation of new words. He was eloquent in the sense in which that master orator, John B. Gough, defined eloquence, namely: "If the heart and head of the speaker are filled with his subject and he is warmed up and permeated by it, and then pours out this fullness of the heart, in the natural manner which his Creator has given him, until the hearts and heads of his hearers are filled with

it, and he makes them see and feel as he sees and feels—this is eloquence." In his preaching he would at times give matchless descriptions. He could shine clearly, but also thunder against sins and vices as if it came rolling from Mount Sinai itself until sinners trembled and hypocrites quaked, but he also knew how "to speak a word in season to him that is weary," and to help seekers through the strait gate, to "comfort the mourner in Zion" and to strengthen the weak ones. For sinners his preaching was frequently as when a blacksmith hammers the hot iron (text) so that the sparks fly in all directions, and to the people of God it was like unto refreshing showers in Summer. And as in both cases the sparks and the drops fly and fall without systematic order, so were, to a great extent, the details of his sermons, in which, however, the main truths were the controlling factors.

6. He was a close observing clear-sighted man. On his travels scarcely anything escaped his observation and judgment, of which we find many instances in his journals. He was often favored with unusual insight into the nature of things and their tendencies and hence made some remarkable predictions. When he, many years ago, saw Chicago for the first time, when it was but a small town with a few thousands of population, and was squatted without any city improvements, upon the flat, marshy prairie, he became enthusiastic and declared that this village would yet become the greatest city in America, yea, even a world-city, on account of its location at the entrance gate to the great West and as the goal of navigation on the great lakes. Who would now be courageous enough to contradict this prediction?

He foretold distinctly and repeatedly the Southern rebellion, and that it would result in a terrible civil war and such a shedding of blood as America had never before seen. He frequently told the younger people, they might prepare themselves for this, for they could live to realize it, but as for himself, he would add: "I shall not live long enough to see it." And so it came to pass.

He frequently asserted with evident anxiety that after his departure certain tendencies would be developed and currents begin to flow in the Evangelical Association that would be extremely dangerous threatening even its destruction spiritually. And who would to-day be willing to deny the correctness of this prediction? (See Acts 20: 29, 31.)

He would sometimes prognosticate and foretell the future of young persons in a remarkable manner, of which we give one or two instances. During a visit at the house of the father of our well known Bro. William Yost, he took the hand of the lad William, and looking in a friendly manner into his eyes, he said: "This William will yet become one of our preachers," whereupon Mother Yost said: "Yes, if he only would first be converted." "Ah, mother," rejoined Seybert, "this will all come to pass yet," and turning to the boy said, "not so William?" These words sank deeply into the boy's heart, and it did come to pass most happily.

About the year 1848 Seybert returned to East Pennsylvania, from one of his tours in the West, and in his conversations concerning the work in Illinois, etc., he frequently remarked with emphasis: "Out there they have a young preacher who will yet be made a Bishop." And he was elected Bishop in the year 1863.

He often foretold how the work of the Lord would yet prevail in certain sections of the country. One of his biographers says: "Concerning the progress of the work, Seybert was the most competent prophet we ever had in the Evangelical Association, for in many cases he clearly foretold what in this respect would take place afterward. When in 1826 he had crossed the great Mahantongo Mountain in Pennsylvania and had gone through the morally deeply sunken valleys of Lykens, Mahantongo, Mahonoy, Pauls, Armstrong and Deep Creek, a great commotion arose among their inhabitants and some even threatened to shoot Seybert, but he went thither again. On May 11, he wrote in his diary, as follows: "The people are getting restless in their sins and begin to congregate by day and night . . . . .this restlessness will become more general, and the morning dawn which heralds to these valleys a Gospel day of salvation, is clearly increasing. . . . .Cursing, swearing, drinking, lying, anger, dissension and many other vices have been raging here terribly, and because the work of the Lord is now to begin the devil rises up and will do his utmost, but he will fail. These valleys shall soon see a great change, a great work of salvation will ere long break out in this territory, which everybody will see." Yes, many had the privilege of seeing it and giving glory to God for His wonderful works among the children of men!"

7. He was a great friend of mankind—a genuine philanthropist. This induced him to take a very active part in the agitation of the cause of temperance which arose about the year 1837 in the form of "Total abstinence from intoxicating drink," and was swelled into a powerful movement by the so-called "Washingtonians." He remained during his life time one of the best temperance speakers. He also wrote many articles against the vice of intemperance, spread temperance literature, endeavored by word and deed to save drunkards from their fallen condition, and warned the people against manufacturing and selling intoxicating liquors. As the chief remedy against intemperance he recommended the mighty grace of God as applied in a sound conversion of the sinner. How positively he often spoke on this point is evident from a passage in a sermon he preached about the year 1837 in the village of Emaus, Pa., where he said: "If a drunkard who has been for years indulging this vice and could not be delivered by any means, becomes converted into eternal life, God can give him grace sufficient to swim through an ocean of alcohol from here to Canada (300 miles!) without feeling any desire for it; for God is able to eradicate the very appetite for it from the drinker." His philanthropy induced him often to come to the help of the poor, especially in financial matters, of which we find remarkable examples in his biographies.



8. Bishop Seybert was truly humble. With all his desire to be the purest he really wished to be also the humblest, and with Paul regarded himself as being "less than the least of all the saints." This he manifested not only by his exceedingly plain dress and his unceasing warfare against fashionable extravagance but also by the high esteem he manifested toward his brethren in the ministry and his willing recognition of their merits. When some one of his ministerial brethren preached with great success—and if he was but a young beginner—no one would be better pleased than Bishop Seybert. When Bishop Long became his episcopal colleague he esteemed him higher than himself, and would express himself in this wise: "Bro. Long can preach much better than I; I am not able to preach as he does." And when it seemed to him as though from want of correct judgment, he had offended any one, he was willing without being requested, to make a proper apology.

9. Seybert remained unmarried—and this was in his case very wise, as in the cases of the apostle Paul and Bishop Asbury, on account of the work of the Lord. In his case, however, there was no antipathy toward the other sex, for he always thought very highly of "godly sisters" who eschewed fashionable dress, (*Modeputz*), and the "ornament of harlots," (*Hurenschmuck*) and he often eulogized them privately and publicly. He felt very much at home in a pious family. When on a certain occasion a wicked scoffer lyingly accused him of almost everything that is bad, in the presence of some people, and reproached him finally as being a bachelor whom no lady could esteem, he stood up before this slanderer and promptly informed the fellow that he could easily have taken a wife unto himself, but God had given him a calling which left him no time to care for a family, and that he would rather, like the apostle Paul, remain without a wife for the work's sake, than to act like some church officers and members who had wives of their own yet lusted after their neighbor's wives. This was a home thrust which this scoffer had not expected and he subsided. Seybert was not a combatant who would "beat the air."

10. He was a great reader and lover of books. He had, doubtless, the largest private library in the Evangelical Association in his time, containing *Teller's Bible Work*, the *Berlenburger Bible Work*, *Starke's Synopses*, *Luther's Commentaries*, *Neander's Church History*, *Gottfried Arnold's Kirchen- und Ketzerhistorie*, homilies and sermon books and the works of Rambach, Arndt, Kempis, Tersteegen, Sturm, etc., and many mystical, ecclesiastical, historical, biographical, and some scientific works. The history of the world, especially that of Greece and Rome, was not unknown to him, and in patrology he was pretty well informed. He spread more good books throughout the Association than any one else, and even imported books from Europe for the preachers. In 1837 he brought the *Basler Missions Magazin* into the Publishing House at New Berlin, Pa., and by this means introduced the first general movement toward forming a missionary society. He was one of the signers of the deliverance of the Gen-

eral Conference of 1843, in which they exhort the preachers "to take proper measures to store their minds with as large an amount of useful information as they possibly can, or to endeavor to become *learned* and *literary* men, who have also the unction of the Holy Spirit." But he was not a special friend of high schools, because, as he held, they only teach the "letter" and kill the "spirit" in many instances; if conducted and controlled by unconverted faculties they would promote wickedness; then these schools would become "nests of Satan." But he made the exception that in case they were conducted by pious men, they should be recommended.

11. His Christianity was not one-sided; it extended to the inner life and the outward conduct and manner of living, hence he also emphasized "inward and outward holiness." And this outward practical feature even his faithful co-traveler—his riding horse—was permitted to realize. Of this we insert one instance out of many: In the Winter of 1840, the Bishop one day came to Womelsdorf, Pa., and remained over night with Father John Yost. During that night a deep snow fell. Next morning Seybert started for Muehlbach, about five miles distant, but in his haste to leave he forgot his watch, leaving it hanging on the wall. After he had been gone about an hour Father Yost discovered the forgotten watch and at once despatched his son John on horse back to carry the watch to Seybert. He ordered John to go by the way of the village of Newmantown where Seybert probably stopped with a Bro. Stoner and where he might yet meet him. When John approached the village he saw a man coming toward him, wading laboriously through the snow, and, behold! it was Seybert himself, almost out of breath and perspiring profusely. "Why, Bro. Seybert," exclaimed the boy, "where are you going?" "Why," answered he, "I am going to your house, to fetch my watch." "Oh, yes—I have brought it for you—here it is; but why do you walk in this deep snow?" "Oh, I don't want to do wrong to my horse for he is not to be blamed that I left my watch—I am the guilty one—therefore, my horse shall have rest."

12. Thus Bishop Seybert led a godly and happy life, because he was fully devoted to God and to His calling. But he had one deep grief which to him became sometimes very painful—the care of the Church. His anointed and well practiced watchman's eye clearly saw the aforementioned unevangelical currents in doctrine and practice, especially in the ministry, and he had an anxious care for the future of the Evangelical Association, which he did not conceal. For this reason he would with deep earnestness exhort his official brethren in his ordination sermons to consider seriously the fact that the Word of God and the history of the Christian Church teach us that the spiritual deterioration of the Church begins at the top, *i. e.*, in the ministry and leaders, and that God would call them to account concerning the "flock," and the "bride of the Lamb."

But suddenly he heard the call, "Come up higher!" and he entered, as a good and faithful servant, into the joy of his Lord. The Evangelical Association followed him with tearful eyes; truly his remembrance remains to them a great blessing.

Right here let us lay to heart especially one lesson from among the many furnished us by Seybert's Life and Character, namely, that this plain, humble man of God, who never sought his own honor, and was a perfect opposite to "church politicians" stands to-day and will thus remain in the history and estimation of the Evangelical Association, head and shoulders above his contemporaries, and, probably above all who may come after him. At that great day, when the Great Shepherd of the sheep will appear, we shall see him in the everlasting kingdom of Christ, honored with a never-fading crown of glory and "made a ruler over many things" in a higher degree, perhaps, than any other man from the Evangelical ranks. "Whoso is wise and will observe these things?" \*

#### § 71. Disposition of His Estate.

Several years before his decease, the Bishop disposed of his estate by a written will, in which he appointed Bishop Joseph Long as his executor. After bequeathing several hundred dollars to his friends and two hundred dollars to his mother, who, however, died before him, he made the Evangelical Association his heir, namely: The Charitable Society and the Missionary Society. During his life-time he sacrificed, besides time and strength and influence, also a great deal financially for benevolent purposes. He left the greater part of his possessions which he had acquired by his early industry and life-long economy to the cause of God. He did good without fainting.

In matters of finance he was thoroughly honest, but also helpful in time of need, which often brought him sincere gratitude, but sometimes also bitter ingratitude. He complains at one time that he had been defrauded in 36 years to the amount of \$4,582.50—mostly money which he had loaned from sympathy and never received again.

At the close of his life he could say to the Church and to everybody:—"When have I burdened any one or sought any one's gold or silver? Did I not endeavor to be a pattern of good works to all?"

#### § 72. Statistics of the Evangelical Association in 1859.

The statistical reports presented at General Conference were taken from the reports of the Annual Conferences held from six to eight months before, hence the actual numbers, especially of members, were considerably larger by the time of the General Conference session. The summarized report gives the main items, as follows:

---

\* For a more extended delineation of the labors and character of the sainted one we refer the reader to *Leben und Wirken des seligen Johannes Seybert* (1862), and *The Life and Labors of John Seybert* (1888). Both books are to be had at the Publishing House of the Evangelical Association, Cleveland, O.

Bishops, 3 ; itinerant ministers, 320 ; local preachers, 268—in all 588 ; membership, 38,370—then probably 40,000 ; high schools, 2 ; churches, 434. The rubrics of statistics were at that time not complete, but this conference introduced a full table of heads according to which reports had to be made in the future. The number of missions was 67. At the previous General Conference the number of preachers was 474, hence an increase of 114 ; members, 27,670—increase during four years, 13,330—of whom it was hoped that most of the names were also inscribed in heaven.



## SIXTH PERIOD.

1860—1875.

Well Organized and Rapidly Progressing.

### § 73. Societies.

The Evangelical Association by this time had besides its conference and itinerant system, also several appropriate special organizations, all of which were calculated to promote the work in its outward aspects. First of all we mention the Charitable Society, intended to assist in supporting poor preachers and their widows and orphans. Then follows the Missionary Society with its conference branches, whose constitution was so thoroughly revised and placed upon proper principles, and the practical details of the management of the mission work so harmoniously arranged by the recent General Conference that the whole is very similar to a perfect machine.

The Sunday-School and Tract Union was established and arranged by the same General Conference, to collect contributions for the assistance of poor Sunday-schools with cheap books and literature, and also for the purpose of producing and spreading choice tracts in the German and English languages.

A Board of Publication was also established and elected for the purpose of supervising the book and printing business, which Board represents the entire Church. The cause of high schools likewise showed signs of life, as will be shown in another section of this volume.

It is true, the Evangelical Association had by this time "many irons in the fire," but she also collected much "fire-material" and still possessed a good degree of fiery zeal to carry forward the work of the Lord, in spite of some exotic elements which, however, had not yet assumed an organized form.

### § 74. Good Results from the Improved Arrangement of the Mission Work.

An infusion of fresh courage to carry on the work of the Lord was one of the results of the revised arrangement of the mission work, which soon proved itself to be very well adapted to bring about a closer union and united effort in the prosecution of this noble work. It is true, the corresponding secretary met with considerable opposition, which resulted from the former features of the work, but they soon gave way and better counsels prevailed.

The establishing of a heathen mission also became a live question again, and the corresponding secretary was instructed to open a correspondence with several missionary societies and obtain their friendly ad-

vice concerning the most suitable location, the costs and the prosecution of such a mission. He then wrote the secretary of the Missionary Society of the Methodist Episcopal Church, and the secretary of the American Board of Commissioners of Foreign Missions, which societies have their mission stations in nearly all parts of the world. From their replies it was quite evident that the Evangelical Association, with the work it had in hand, was yet rather weak to undertake and maintain such a mission—the difficulties and costs being at that time much greater than at present. The transportation of the missionaries and their families alone would at that time have swallowed up a very large sum of money—probably double what it would now cost, and the same was the case in other respects. Hence, for the time being, no further steps were taken in this respect, except that two young brethren, Frederick W. Heidner and Francis C. Hoffman, were sent into a preparatory school for the purpose of preparing them for work among the heathen. Yet these brethren were never sent out. The effort seemed still to be premature.

The corresponding secretary entered upon the duties of this laborious office about the middle of the month of March, 1860. At that time the treasury of the Missionary Society was empty, and most of the conferences, which had carried on the mission work independently, had fallen into indebtedness. Besides the premonitory indications of the approaching civil war manifested themselves and the confidence of commercial and financial circles was shaken. At that time there were no national banks, and the State and private banks generally stood on a treacherous foundation, excepting perhaps the State banks of Ohio and Indiana, which had adopted the State banking system. But in Michigan, Illinois, Wisconsin, Iowa, Minnesota, etc., the so-called “wild cat” banks prevailed which had no coin basis, *i. e.*, they had neither gold nor silver, but were based mostly on Southern State bonds, which became rapidly worthless by the secession of those States. Thereby the “bottom fell out” of those Western banks, which were mostly private institutions, and their notes, which were the only medium of circulation in those western States, also became worthless. Now, when the secretary went West, he received even baskets and hats full of this “wild cat” paper money, accompanied by a few “coppers” (the people had neither gold nor silver, because these coins had been withdrawn from circulation), but these scarcely had any value. He received, however, many subscriptions, which were also subsequently paid when gold and silver and also “greenbacks” came into circulation. He found that the missionary spirit was quite active and aggressive in the West; he was heartily welcomed and much joy and satisfaction were expressed over the fact that the missionary work was now so happily arranged into a suitable union, provided with a central motive power, and both preachers and people now effectually put their shoulders to the wheels of the mission chariot. This spirit seemed also to awake throughout the whole Association.

The secretary endeavored, by preaching and through the press, to impress preachers and members with the importance of the cause of missions, which was not in vain. He also introduced everywhere the practice of making life-members of the Missionary Society by contributions of \$25, which was in many places something entirely new and required not a little effort and patience until properly understood. This method of collecting missionary money became popular, however, and resulted in the collection of large sums of missionary money. The management of the funds was also conducted most economically. The secretary received only \$325—salary and part of his house rent. On his travels he endeavored, in order to reduce the expenditure of missionary money, to do what Father John G. Zinser had told him: “You will have to deny yourself, as we older preachers have been accustomed to do these many years; for the missionary money is needed very much.” To this the impressive Bishop Joseph Long gave his emphatic approval. And in those years the younger preachers had more than a little respect for the exhortations and advice of such venerable fathers, even if they should seem somewhat extreme.

**§ 75. The First Annual Meeting of the Missionary Society and Board under the Revised Constitution.**

This meeting was held in Pittsburg, Pa., beginning on Nov. 15, 1860, and it was a very interesting and blessed session. Representatives from the different conferences not only became acquainted with each other, but learned a great deal about the immensity of the home mission field and the real wants of its various sections, and a great deal about the foreign mission field. They became better informed concerning the operations and advantages of the revised constitution of the Missionary Society and learned to appreciate the arrangement. However, they were somewhat inexperienced in transacting the many new and important matters of business, but everything went, though a little “clumsily,” as one of the editors thought, satisfactorily forward, that is to say, it was well done! It was ascertained that the number of missions supplied had grown to 83—an increase of 16 within a year. The then youngest conference, the Iowa, numbered 18 missions, which extended over Iowa, Minnesota, Nebraska and Kansas, and included an almost boundless field for mission work.

It was resolved “that we will establish a mission among the heathen, to be located in Central Africa or else in India.” Yea, in *Central Africa*, which has only since been explored, and in a sense discovered by Livingstone and Stanley, and into which until now (1894) no missionary society has been able to penetrate! This was youthful courage—and understanding! But, happily, it was also resolved to commit this enterprise to Providence, and the corresponding secretary was instructed to correspond with the American Missionary Association to ascertain whether we could not supply such a mission with two of our missionaries under their auspices. Thus this important work was placed under Divine guidance and experienced men of God—this was an excellent way. This correspondence

was conducted in accordance with the instruction given by the Board, but remained without any results; for we had no suitable men to be sent. For the home mission work the sum of \$25,180.21 was appropriated. The meeting was closed with renewed courage to go forward with the work and the joyful assurance that God had called the Evangelical Association to do her part in the "preaching of the Gospel to every creature."

#### § 76. Rev. Jacob Kehr.

On June 26, 1860, this faithful soldier in the holy war against the kingdom of darkness, died in the triumphs of faith in his 52nd year. In his youth he emigrated with his parents from Cumberland County, Pa., to Clarence, Erie County, N. Y., where, during the time of the first revival in that neighborhood he was awakened and converted. In the year 1834 he was licensed to preach, and in 1835 received into the itinerancy by the Eastern Conference. In 1838 he found himself compelled to locate on account of impaired health, but in 1842 he was able again to enter upon the active service. In 1848 General Conference elected him presiding elder, and in that office he served until 1858, when great bodily weakness again necessitated retirement from itinerant work. On his death-bed he was happy in God, whom he frequently praised. His last audible words were: "Glory be to God!" He was highly beloved and accomplished much good. He was one of the pioneers of the Evangelical Association, and sacrificed himself in the work of saving souls.

#### § 77. Remarkable Words by Bishop Joseph Long.

On July 12, 1860, Bishop Long wrote a lengthy report of a journey through the northern part of Illinois, and through Wisconsin, Minnesota and northwestern Iowa, which contained many remarkable paragraphs.\* We insert a few of them:

"At a camp-meeting held in Sauk, Wisconsin, there was 'victory' on Saturday evening. On Sunday morning the people came together from all directions, and the Lord showered the gifts of the Spirit upon His servants in an extraordinary manner, so that they could preach the Word with joyous courage, and many hearers were deeply touched and went home with melted hearts. Others became thoroughly awakened and converted to God. During the administering of the Lord's Supper on the following day it seemed the cup of joy ran over. But the farewell-giving on Tuesday morning was the crowning time of the meeting. It was a season of deep emotions and many tears, both of sorrow and of joy. This farewell-taking lasted about one hour, and will not soon be forgotten.

"After that the congregation met again at the preachers' stand, and a beautiful hymn was sung very harmoniously in Swiss style and Swiss melody, whereupon the benediction was pronounced. But nobody left; all hearts seemed so strongly attached to the place where God had blessed

---

\* *Der Christliche Botschafter*, August 4 and 16, 1860.



them so abundantly. All sat there in a silent devotional mood, until finally an aged brother arose at the altar and said he would now deliver a parting address, and then related his religious experience from an overflowing heart, and exhorted and encouraged the others, whereupon they all started homeward with hearts full of joy."

The following paragraph reads, especially in our time, somewhat romantic: "Thursday, June 21, I started quite early in company with friends, fourteen in number, from St. Paul for a camp-meeting to be held on Cameron River Mission, and arrived in the evening at the said river (Cameron) and pitched our tent upon the left shore, turned our horses loose to roam at large upon the prairie, prepared and partook of our supper, and after prayer went to sleep, committing ourselves to the protection of Almighty God. We arose early in the morning, held our morning devotions under the canopy of heaven, ate breakfast and pursued our journey until we arrived at the camp-meeting. This camp-meeting," he says, "was greatly blessed and powerful, and reminded him of 'olden times' in Ohio." He then made the following remarks concerning the meeting: "Here everything was as yet in plain style. There was no unnecessary expense with regard to meals or dress, no boarding tent, no hoops, no smoking of tobacco, no levity in conversation between the services of public worship; these intervals were mostly spent in secret prayer, so that the forest around the camp-ground was at times full of worshipers and resounded with the praises of God."

His closing remarks also deserve insertion here: "In conclusion I would say that, generally speaking, I found our congregations throughout the Northwest in a prosperous condition. With very few exceptions the friends as yet live in very simple style and dress, and the preachers manifest a really apostolic spirit of self-denial and devotion; they are diligently active in seeking the lost and perishing sheep, scattered as they are over this new country, and gather them with the flock of Christ."

All hail to the Evangelical Association if such a testimony could be given her at all times and places! It is remarkable that this watchful Bishop interspersed the little word "as yet" frequently into his remarks, for instance: "There was everything *as yet* plain"—"with very few exceptions our friends *as yet* live very simply," etc. The watchful reader will readily see that the Bishop was hinting at different facts in other directions.

#### § 78. Distress in Kansas.

The work in Kansas had by this time (1860) not only obtained a good foundation, but also progressed and increased considerably notwithstanding many hindrances. Philip Porr itinerated as missionary over the counties of Brown, Jackson, Pottowattamie and Nemaha, having seven regular preaching places; Christian Berner labored on Franklin Mission, Michael J. Miller on Leavenworth, and Rudolph Dubs on Humboldt Mission, when the memorable year of drouth came on, during which almost

everything in the vegetable kingdom dried up and the settlers suffered great want and distress. This was indeed a hot trial for this mission work, and yet this could not destroy it, yea, it scarcely suffered any reverse. Throughout the Evangelical Association many benevolent contributions were collected for the "Sufferers in Kansas," which the missionaries distributed among the needy members, and also non-members, whereby many hearts were touched and made accessible to the Word of God. But the most oppressive consequences of this drouth were realized during the following Winter, when neither man nor beast in many places could escape the verge of starvation. But, though these were severe times for the missions, the Lord did not forsake them.

#### § 79. Rev. George Adam Blank.

On February 5, 1861, Bro. George A. Blank died happy in the triumph of faith in his 40th year, and the people exclaimed: "Know ye not that there is a prince and a great man fallen this day in Israel?"

He was born in Berks County, Pa., on New Year's day, 1822. In the year 1839, in his 19th year, he came to a camp-meeting held in Columbiana County, Ohio, where the enemy of souls so disturbed him that he wanted to leave, but he could not find his saddle, and hence he was compelled to stay that evening. During the evening service he repaired to a large tree in the background of the camp, and whilst the man of God, Samuel Baumgartner, preached most powerfully, an arrow of Divine truth was suddenly shot into his heart so that he, like Saul of Tarsus, sank to the earth and exclaimed: "What wilt Thou have me to do?" Faithful brethren prayed with him during the night until his burdened soul found comfort and peace in the blood of Christ. A blessed change had now come over him; he realized that God was his reconciled Father, and he His child. He then joined the Evangelical Association and "went his way homeward with joy."

Soon after his conversion he felt the inward conviction that God wanted to employ him in His vineyard, but he delayed acquiescence partly on account of the realization of his incompetency and partly from fear that he might be deceived. But the call finally became so emphatic that he yielded and consecrated himself entirely to the work of God in the ministry. In November, 1841, he received his first license to preach, and traveled at first under the presiding elder, John J. Kopp, in the Ohio Conference. At the next session of that conference he was received into the itinerancy, and together with Frederick Wahl sent to Illinois to serve on the Des Plaines Circuit, which extended over northern Illinois and southern Wisconsin. In 1843 he served with Daniel Kern on the Ft. Wayne Mission, which spread over nine counties, where he labored under great hardships, but with blessed success. When, in 1844, from the western portion of the Ohio Conference Indiana, Illinois, etc., the Illinois Conference was created, he entered into the latter and served again, with Simon

A. Tobias, on the Ft. Wayne Mission, and when the latter was taken sick he had to serve the immense field alone. In 1845 he again traveled the Des Plaines Circuit, and afterward served on Racine Mission. Thereafter he had Chicago Station, in 1848 Whitewater Mission, in 1849 Cedar Creek Circuit, and in 1850 he was elected presiding elder and appointed to Wabash District. When, in 1852, the Illinois Conference was divided he remained in the Illinois Conference and resigned the office of presiding elder and served successively on Cedar Creek and Naperville Circuits and Racine Station. In the year 1855 he was again elected presiding elder and appointed to Milwaukee District. When, in 1856, the Illinois Conference was again divided by the formation of the Wisconsin Conference, he entered the latter conference and served as presiding elder yet three years. In 1859 he was re-elected as presiding elder and placed on Madison District, which he served until he fell at his post. He served nineteen years as itinerant preacher and eight years as presiding elder.

Bro. Blank was one of the Evangelical pioneers of the West who penetrated the western wildernesses amidst many hardships and privations and serious dangers, but he went forth in the power of God and was attended with blessed success in preaching Christ the Crucified to the precious souls in the new and needy settlements. Many hundreds were led by him, especially during his latter years, to the Saviour, of whom many preceded him into the kingdom of glory, and others still gratefully remember him on earth.

He possessed a clear, penetrating intellect, was well informed and blessed with a fine oratorical talent. In his sermons oftentimes deep thoughts flowed from his lips, and such heart-touching and quickening words that his entire audience was frequently moved and filled with wonder.

Some time before he was taken sick of typhoid fever, he had a presentiment that he would soon die. He sent the appointment of a quarterly meeting to one of his preachers, accompanied by these words: "Dear brother, you had better not calculate too positively upon my coming to you; for it may be that I shall not get around on my district any more," etc. He wrote similarly to other brethren; and soon thereafter the dire fever prostrated him. During his sickness he was entirely resigned to God. To one of the preachers he said: "Write to Bro. Koch (then Editor of the *Botschafter*), that I am not ashamed of having preached the Gospel, for it is now my strength and the foundation of my faith and hope." To his physicians he said: "You, of course, do for me all you can, but you do not understand the Divine ordering—I shall die notwithstanding all your efforts." The news of his death was a heavy stroke for his ministerial brethren in the West, of whom a large number hastened to his funeral. There was general sorrow on account of his demise in the West, but not without hope. With tears in their eyes the people exclaimed: "Blessed be God who gave him the victory through our Lord Jesus Christ!"

## § 80. Fresh Trials in Kansas.

Scarcely had the woes and after effects of the dreadful drouth in Kansas been overcome, when the Southern rebels invaded the southeastern part of the State and fell, among other places, also upon the village of Humboldt, where the Evangelical Association had a promising mission, and where a new church had been built under the charge of Rudolph Dubs. Bro. Frederick Berner then (1861) served on that mission, and furnished the following report concerning the invasion: "In pursuance of my calling I traveled from Owl Creek to Humboldt, October 14, 1861, in order to have my horse shod, my buggy repaired and make several pastoral visits. But as my buggy could not be repaired before the next day, I was compelled to make my visits on horseback. In the afternoon I visited a family in the country. A few hours after I had left the town I heard a great outcry from that direction—it was about 6 P. M. Soon the news reached us that some 400 to 500 secessionists had broken into town, and were raving in it without resistance. Right speedily we saw the fire which spread rapidly over the town. I had all my things in the town except my horse, which I led into a corn-field and tied to a piece of timber behind a shock of corn—then I fell upon my knees and took refuge in Him who alone can help. The town was set on fire by the ruffians, which lit up the entire neighborhood, and the tumbling down of buildings could be plainly heard. It was a very sad evening. At about 11 o'clock the secession rowdies moved off with a great outcry and passed near by where I and my horse were. I again fell on my knees and besought my God for protection, who also did protect us remarkably. The fears of the family where I stopped had also risen to the intensest pitch. At midnight I went toward town, but as I became sick I waited till morning. Oh, it was a sad sight! Nearly the whole town was in ruins. Many parents and children had only their clothes left; one mother had to carry out her child naked, for everything had been stolen or burnt. My buggy was gone and the harness burnt. My trunk had been forced open and some of the clothes carried off, but the rest were saved from the fire by a woman. I again took my refuge in God and His promises. . . . Fortunately our church remained unharmed."

Bro. Michael J. Miller, now presiding elder, continued to collect for the erection of a church in Leavenworth, and the brethren in Kansas continued their labors in these "troubulous times" with untiring zeal and unwavering determination, and their labors in the Lord were not in vain.

## § 81. Progress of the Cause of Missions.

At the annual meeting of the General Board of Missions at Baltimore, Md., beginning November 14, 1861, an increase of 15 new missions was reported, and the whole number as being 98. The contributions amounted to 60 cents per member, and the aggregate of appropriations to the conferences amounted to \$26,183.86.



The Board again courageously resolved that a heathen mission shall be established, actually selected India as the mission field, and Frederick W. Heidner, of the Illinois Conference, and Francis C. Hoffman, of the Central Pa. Conference as missionaries, and they seriously believed that the mission was now inaugurated. But India is a large country, and these chosen brethren were instructed to acquire a sufficient preparation in some higher school, and the whole scheme ended again in—nothing! Meanwhile the contributions for a heathen mission continued to flow into the treasury, the amount of which amounted by this time to the sum of \$5,700.85.

Notwithstanding the unrest and financial confusion caused throughout the country by the civil war, the cause of missions was liberally supported so that the department of the Germany mission work showed a surplus of \$2,858.03.

For some time the idea of establishing a mission in San Francisco, Cal., and thus open the mission work on the Pacific Coast, had again engaged some minds; but the project had to be held in abeyance because of the prolongation of the civil war, the effects of which commanded caution with regard to new mission enterprises. Although the treasury had a surplus for the Germany mission, yet it was found difficult to meet the expenses of the home mission work on account of the disturbances and disarrangements caused by the war, especially in view of the fact that the Board appropriated over \$26,000 for the home work for the coming year. Moreover, the corresponding secretary expressed the view that the older conferences occasionally kept up such missions as could be incorporated with other fields of labor. For such reasons the following resolution was adopted:

*“Resolved, That in the coming year the number of missions be not increased except in urgent cases, and then only after conferring with one of the Bishops.”*

The number of missions had in two years increased from 67 to 98, and if during the coming year 15 new missions should again be established—this would seem to be more than Divine Providence could approve, hence this precautionary measure. Herein the revised management of the cause of missions proved itself a good regulator.

#### § 82. Further Development of the Project of Starting the California Mission.

The “mission spirit” would give no rest to the Association. “Ho! for California!” was the cry; not to dig for gold, but to save souls. Reports of the great confluence of immigrants, and their degeneration into sin and crime—among them also many Germans—in San Francisco, and of the almost entire want of churches and worship, were frequently read and heard. Yea, it was said that even the Chinese were coming over by thousands from the “Celestial Empire,” which gave birth to the thought: “Why, if these heathen come over to us, this might afford us an oppor-

tunity even to establish a heathen mission !” and truly this idea was quite romantic. At any rate, these California people must not be allowed to die and perish without the Gospel ! Thus it came to pass that the wide-awake Illinois Conference at its session in Peoria, Ill., in the year 1862 adopted the following expression :

“*Whereas*, The German population in California is already quite large and is still increasing, and a number of members of our Church have emigrated thither, and as we perceive from reports received that the number of pious preachers cannot nearly supply the great want, and we have already received many petitions from there ; and, moreover, California would be an advantageous advance post toward a heathen mission ; therefore

“*Resolved*, That we deem it urgently necessary and very timely that our Association establish one or several German missions in said State, and we therefore respectfully request our General Board of Missions to send at least two missionaries thither to labor in such parts of the State as they may deem most suitable for establishing missions.”

The Wisconsin Conference, which held its annual session a few weeks later, also adopted a stirring preamble and resolution in this direction and promised to support such a mission. And the Ohio Conference added its impressive amen to the resolution of the Illinois Conference, likewise promising its support. Thus this movement was emphatically inaugurated. True, there was no railroad to that distant country beyond the Rocky Mountains, but the mission angel had wings and refused to take mountains and distances into his account ! And if worldly-minded gold diggers could journey the long, long waterway to California, why not the missionaries also ! Hence, “Up—to California !”

### § 83. Fearful Massacre in Minnesota.

In 1862 Bro. Lewis Seder served on the New Ulm Mission, and Bro. August Nierens on the Crow River Mission in Minnesota, which then belonged to the Iowa Conference. Both missions were located in the vicinity of the Sioux Indian reservation, on which these Indians, to the number of several thousands, lived. They were regarded as being a peaceable tribe. According to reports, some emissaries of the Southern secessionists were at work among them sowing the seeds of rebellion and murder at the time when a great portion of the white loyal male population were absent on the field of battle against the Southern rebellion. Besides, there was considerable dissatisfaction with the agents of the government, prevailing among these Indians. On August 15, 1862, Bro. Seder started from his place of residence, four miles from New Ulm, on a trip forty-five miles in a northwesterly direction, where he had two appointments in three classes in a large German settlement, from six to eight miles beyond the Sioux agency. On Sunday, August 17, he preached to those three classes, and early on Monday, at 6 o'clock the savages broke in upon them

and commenced their cruelties. During Sunday they had yet made some peaceable visits to those settlers, and no one suspected their fearful intention. When the news arrived that the Indians were coming, Bro. Seder, with several others, attempted to make his escape, but was shot on his buggy by an Indian; another jumped into the buggy and threw him off and then drove away. Still another Indian gave him several blows with a tomahawk. Nearly all his companions were killed in a similar manner.

A more detailed description of this horrible massacre has been given by one who escaped, as follows: "The savages cut off the hands and feet of many of the children, and with their scalping knives cut the faces of others, and of others they slit open the abdomen, bound two together and hanged them over the fences. Others they nailed to boards, and then nailed the boards to the houses. They also cut women into pieces in the most shocking manner. In many instances they murdered the children before the eyes of their parents, as several fathers and mothers who narrowly escaped reported. They cut out Bro. N. Mus's tongue, stripped him naked and left him for dead, but he afterward escaped. For fifty miles they massacred every one who could not escape to the forts St. Peter or Henderson. The number of the murdered has been estimated at 1,000. They also burned nearly everything—houses, barns, stables, hay, grain; all became a prey to the flames."

Bro. Seder's colleague, Bro. E. H. Baumann, wrote as follows: "Two of our most prosperous classes have been destroyed, nearly all the members having been slain." Besides about 200 women and children, these roving murderers also carried off nearly 1,500 head of cattle, many wagons, etc.

Bro. August Nierens, who also lived at New Ulm, when somewhat later the Indians arrived at that point, took part in the defence of the place, and distinguished himself by his courage, coolness and bravery. On Monday, September 2, he again moved into his house with his family, accompanied by several of the brethren. When on the next morning he sat at the breakfast table, he heard the outcry of a child of a neighbor and hastened to the door to ascertain the cause, he there sank down, pierced by several bullets. His wife escaped with the children. Thus the career of these two brethren was ended in a manner such as had never happened to any other preachers of the Evangelical Association.

Bro. Seder was converted to God eight years before his death, and was soon afterward elected class-leader. In the year 1856 he was made a local preacher on probation, and labored in that capacity for two years with great blessing. In 1858 the Wisconsin Conference received him into the itinerancy. One year before he married Ursula Saxe. By his labors as local preacher he led many souls to Christ. At the Wisconsin Conference in 1860 he was ordained as deacon, and when at that session the Iowa Conference was organized, he volunteered to enter it and was stationed with Bro. John Hammetter on Preston Mission, where he again labored for two years with blessed success in leading many souls to Christ. At

the session of the Iowa Conference in 1862 he was ordained elder, and appointed to New Ulm Mission, where he was so horribly murdered in his 32nd year.

He was specially distinguished for humility, earnestness, conscientiousness and deep piety. He was specially gifted with the prayer of faith, whereby he accomplished great spiritual effects and deeply affected sinners. As a minister of the Gospel he was an untiring student and proved faithful and diligent in all respects. His whole endeavor was "to show himself unto God a workman that needeth not to be ashamed, rightly dividing the Word of truth." Besides the deeply afflicted widow he left three now fatherless small children.\*

Bro. August Nierens was converted about the same time as Bro. Seder, and served for some time as class-leader with much acceptance until he was licensed as local preacher by the Wisconsin Conference in 1859. During that year he moved to Minnesota, where he entered the itinerancy in 1861, and was sent to the New Ulm Mission with Bro. Lahr as colleague. In the Spring of 1862 he was sent to the Crow River Mission with Bro. Oswald Ragatz, where he labored faithfully and with success until his tragic end cut off his career. He was deeply pious, highly conscientious, cheerful and very friendly in his intercourse with the people, and therefore greatly beloved. He was diligent in his studies and in the discharge of his official duties. His preaching was lucid and impressive. Altogether he was full of promise. He died in his 35th year.

It seems proper to state here that the government quickly quelled this outbreak of the savages. After a searching trial twenty-five of the guilty redskins were hanged on December 26, 1862. The State of Minnesota appropriated \$25,000 to the unfortunate families, and the philanthropic members of the Evangelical Association gathered liberal contributions for their suffering members.

So far as could be ascertained, the names of massacred members were as follows: Gottlieb Zabel, Frederick Krueger, Paul Kittsman and wife, Bro. Grundemann and wife, Emil Grundemann, Sister Henning, John Kochendoerfer and wife, John Voelter and wife, Beata Voelter, Eusebius Rief and wife, Frederick Busse and wife, John Roessler and wife, Christian Richter, Frederick Roessler, Mrs. John Meier, William Schmidt and wife, John G. Manweiler, John Lettau, Elizabeth Thiele, Ursis Anderneck, John Sieg and wife, Michael Zitzlaff and wife, Carolina Meier, William Ihnenfeld, Ernst Hauff and wife. Many children of these dear people, even the infants in the cradle, were cruelly butchered, and many dragged into captivity, who were, however, nearly all liberated again.

It was a very great comfort to those friends who remained alive, but had been thus plunged into deep mourning, that they were enabled to put their trust in God. This we clearly see from a letter by Bro. John Meier,

---

\* One of these "little ones" is now (1894) a missionary in Japan; another is a preacher in the Minnesota Conference.



who lost his entire family, consisting of wife and three children, and scarcely escaped with his own life; he writes as follows: "If it were not for the blessed comfort of religion, I do not know what would have become of me, but the love of an allwise Father has kept me and has applied many a kind drop of balsam to my wounded heart, so that I can say with Job: 'The Lord gave and the Lord hath taken away; blessed be the name of the Lord!' Of course the future lies before me so dark and forbidding that it almost crushes me. The noblest earthly hopes have fled with my dear family; I can no more see the friendly, lovely face of my wife, and can no more receive comfort and calming influence from her sweet, gracious conversation amidst the sufferings and adversities of life. O God, how heavily thy hand bears upon me! And yet He helps to carry the burden He lays upon me. He Himself bore much more in our stead! Oh, how glorious will be our re-union in that land of pure delight! Oh, how I wish to be already there, to be forever re-united again! I have lost all my earthly possessions—nothing has been left, but the grace of God draws me the more strongly to seek that which is above, which treasures neither moth nor rust can consume. The Lord be my helper! Amen." How true and precious it is, that godliness is profitable unto all things!

#### § 84. A Strained Condition in the Church.

During the years 1862 and 1863 the fearful Civil War in the United States was in its greatest rage. The bottom cause of this terrible war was the great evil of slavery in the southern States, which, with all its inherent injustice and outrageous cruelties, was defended and eulogized by southern theologians and statesmen as being a Divine institution. The confederation of southern States, which grounded itself upon the so-called "State-rights" doctrine, involving as a logical consequence the right of secession of a State from the Union of States, also adopted slavery as the foundation stone of its constitution. In the North it was clearly seen by many from the beginning that slavery would be a strong resource of the rebellion, as the slaves could carry on the agricultural work at home and gather in the harvests, whilst the whites were serving in the secession army. Hence it came that public opinion, both in the Union armies and among the people in the free States grew continually stronger in favor of the abolition of slavery as a very expedient and just war measure. In opposition to this, however, arose the "copperheads" in the North who strongly sympathized with the South and opposed the government; and as the Union army had not only lost the battle of Bull Run, in Virginia, but also suffered losses elsewhere, solicitude concerning the final outcome of the war rose very high. Thousands of young and older men from the Evangelical Association also had gone forth into the war, nearly all of whom entertained anti-slavery sentiments, and by getting into contact with slavery in the South, this feeling became greatly strengthened. Our weekly papers and nearly all the annual conferences expressed themselves

accordingly with increased earnestness that the evil of slavery was a curse which must be put away. But this angered the opponents who then started the cry against "politics in our papers" and "politics in the pulpit," just as if the abolition of slavery were not a moral issue, and as if we had no article against slavery in our Discipline.

The extraordinary requirements of the war, which demanded hundreds of thousands of soldiers and tremendous expenditures of money upon land and sea, produced disturbances in the finances of the country, which also had an unfavorable influence upon the treasury of the Missionary Society. And as during the two preceding years about ten new missions had been established, the expenditures had been augmented correspondingly, hence the fathers and chief workers in the Church became apprehensive with regard to a successful administration of the work of missions. These two absorbing subjects, *i. e.*, the successful outcome of the war, involving the abolition of slavery, and the further success of the mission work now demanded the chief attention of the Church. During this time we find no reports of special religious awakenings, yet the work of conversion had not ceased, but enjoyed blessed victories here and there.

#### § 85. Another Important Missionary Meeting.

On November 5, 1862, the annual meeting of the Missionary Society and Board of Missions convened at Philadelphia, Pa., having to transact much important business.

In the inner condition of the Germany Mission a serious crisis was rapidly approaching, concerning which the reader will find detailed information in the section of this volume which treats upon that work. It was found necessary to send a special ambassador thither to set certain matters in order, and present a report to the next General Conference to be held in 1863. Bishop William W. Orwig was selected as the special messenger and Rev. Solomon Neitz as a substitute. Later on it was found that Bishop Orwig could not undertake the journey on account of failing health, consequently Neitz performed this service.

The Central Pa. Conference had taken umbrage at the resolution of the previous annual meeting, that new missions ought to be established only in urgent cases, professing to see in this a trespass on the rights of the annual conferences and an improper limitation of the missionary work. This conference requested the Board of Missions to present a request to the coming General Conference, to alter the constitution of the Missionary Society to the effect that the conferences should have a larger control of the missionary work. The Illinois Conference on the contrary declared in an emphatic resolution that the request of the Board, that conferences should move slowly and carefully in establishing new missions, was timely and worthy of commendation. For some time this subject had been warmly discussed in the organs of the Church. However, the Board was inclined to afford a chance to the Central Pa. Conference to present its

cause to the General Conference, and opened the way for it by the following resolution :

*“Resolved, That we recommend to the next General Conference, if possible, to revise our constitution, so as to bring it into such a form that it cannot so easily be misconstrued, and that the mission work may be carried on more economically and to general satisfaction and with less offense to the several Annual Conferences.”*

This resolution evidently implied a great deal, and yet with regard to specifications or definite points it expressed nothing. The result of it came one year later.

From the annual report of the Corresponding Secretary it was seen that the number of missions now was three less than the previous year—reduced from 98 to 95, which was brought about by discontinuing several old and unfruitful missions and incorporating others with circuits, which was, all things considered, a good move. And yet some new missions were established in promising sections of the country. The report of the Secretary on this subject contained the following remarks: “During the two previous years the number of missions received an increase of about forty, which was immense progress. If financial distress and the disturbances of the war had not come upon the country, and there were no remnants of debts from the former mission management yet to be paid, then, perhaps, it would have been advisable to continue the increase at this rapid rate, for there is no lack of new mission fields. But Christian prudence commands to haul in sail whilst the storm is raging, hence the Board of Missions acted wisely in requesting the annual conferences not to increase the number of missions except in urgent cases. Some new missions were established during the year, but the old ones had to undergo a winnowing process, and the result was, that several missions could be changed into circuits and stations, and several more were incorporated with circuits, hence a decrease of three missions which, however, is no loss, for by this process we were rid of several missions, which had been a real loss to us.” Perhaps this might also be applicable at present and in the future.

As it appeared proper to the Board that the brethren Frederick W. Heidner and Francis C. Hoffmann, who had been selected as missionaries to the heathen, should also study medicine, it was resolved that they should not enter upon their work before the session of the General Conference, and that the time of their departure to heathen lands be left to the decision of that conference.

Concerning the establishing of missions in California and Oregon, it was found impossible to proceed at this time, hence the following was adopted :

*“As petitions for the founding of missions in California and Oregon have repeatedly reached this Board, therefore*

“Resolved, That although we recognize the fact, that both of these States are inviting fields for mission work, we regret to say that in view of the depressed condition of the mission treasury we must recognize our inability to comply with these requests.”

By a committee, appointed for this purpose, it was ascertained that the treasury for home missions, including the treasuries of the conference branch societies, was burdened with debts to the amount of \$6,300.29. And as California had no paper money—gold being their currency—but, on the other hand the States east of the Rocky Mountains, had only paper money in circulation, which was greatly depreciated, it was evident that new missions on the Pacific coast would cost the treasury immense amounts of currency extra. Although the percentage of missionary contributions had risen two per cent. per member, yet as the prices of “food and raiment” had also risen extraordinarily, it was evident, that the missionaries needed also higher salaries. These pressing facts and circumstances strongly admonished the Board to remember the words of Paul: “See, then, that ye walk circumspectly, not as fools, but as wise.”

#### § 86. Voices in Favor of the Establishment of an Orphan Home.

The Evangelical Association was at this time, indeed, a very active people. Although they had their hands full of mission work and higher schools—as will be seen in another section of this book—yet many voices began to be heard in favor of an Orphan Home in the early part of the year 1863. The subject was largely discussed in the Church papers and a very warm interest awakened, notably, and very properly also, among the sisters in the Church. The brethren Charles G. Koch, then editor of the *Botschafter*, Leonhard Scheuerman, John G. Zinser and others, took a great interest in this cause, and a little later on it took on a tangible shape.

#### § 87. A Remarkable Conference Missionary Meeting.

The New York Conference commenced its annual session in 1863, on April 9th, in the Evangelical Church at Suspension Bridge, N. Y., at which a missionary miracle—as it were—occurred. The Corresponding Secretary preached the missionary sermon on Sunday evening, on the words: “Give ye them to eat.” (Matt. 14: 16.) A missionary inspiration from on high began to move upon the audience, and what took place was reported in the *Botschafter* of May 2nd, 1863, in this wise:

“A remarkable event occurred in the conference room, which may be called a missionary wonder. The sum of eleven hundred and eleven dollars and several cents (\$1,111.—) missionary money was contributed by a small congregation! This is a case without a parallel in our history until now! Whenever the second volume of our history shall be written, this ought not be overlooked.

“The case was remarkable because of the extraordinary liberality of the preachers, who, as is well known, are not rich. There was a cheerful giving—giving—giving, and giving again and again, until about forty



preachers had contributed almost six hundred dollars, and the sparks of missionary fire began to fly back among the people, whereupon another wonder took place, which suspended the law of avarice, and as by a skillful sling three large birds were hit at once:—

“A certain brother who held a mortgage against the church property of that place for about \$450—made the offer that if this amount was raised he would turn it all into the missionary treasury and would thereby make life-members of the conference and Parent Society and honorary members of the Board of Missions. Said, and done! Thus the church was delivered from debt, the cause of missions liberally supported and many life-members made with the same money!—and then a brother started the hymn ‘*Nun danket alle Gott!*’ (Now thank we all our God). Was not this exquisitely beautiful? Has ever anything like it happened among us?—I would like to recommend it to all of our congregations who have such old evils of church debts cleaving to them to adopt this plan. Let such brethren as have claims upon church property, and cannot realize anything for them, make the offer to turn the amount if raised into the missionary treasury—and you shall see a wonder. Who would then refuse to give when the money goes for clearing the church, and filling the mission treasury at the same time?

“President Lincoln was proposed to be made an honorary member of the Board of Missions by a contribution of fifty dollars, and in a short time ‘Honest Abe’ was made such a member, by brethren who were natives of New York, Pennsylvania, Germany, Switzerland and Canada. Now a brother from Canada exclaimed: ‘I’ll give five dollars to make our Queen Victoria such an honorary member!’ which was then quickly done by citizens from both sides of the boundary line. A brother from Canada said this was a sign that war would not soon occur between the two countries. The Corresponding Secretary was then requested to report this occurrence in the *Toronto Globe*, and inform *Abraham* and *Victoria* that they had been made honorary members of the Evangelical Board of Missions.

“It was especially remarkable to feel and see the rich blessings of God during this transaction. The liberal donors realized the great blessedness of cheerful giving. The glow of the missionary fire had risen to such a high degree that it continued to burn even at home in the houses, and found vent in shouts and praises. Love, joy, and gratitude beamed from the happy countenances. Some of the brethren wished: ‘Oh, that we had about six misers here, they would be converted from their avarice!’ The Corresponding Secretary thought of a number of those petrified hearts, and if he could have transported them only for a short time into this meeting he would have greatly enjoyed the scene.

“This event shows what might be done for the cause of missions. At former conference sessions the missionary collections amounted to \$40—

\$50—now more than \$1,100 ! And this was done by about 40 preachers, and a membership of about 30, who were not even all present !”

The secretary of the conference wrote afterwards : “We believe that this is the first time in our Church that over \$1,100 was raised at a missionary meeting.” But this striking example awakened a wholesome ambition throughout the conferences, and this amount was afterwards often greatly exceeded.

#### § 88. Happy Departure of John Kleinfelter.

This Evangelical veteran fell asleep in Jesus and entered into the joy of his Lord, and the happy reunion with the departed pioneer heroes of the Evangelical Association, on April 16, 1863, in his 72nd year. Bro. Kleinfelter was an early convert, for he found the Lord in his 20th year and immediately joined the Evangelical Association, when it was yet quite a small flock and severely persecuted. In 1813 conference received him into the itinerancy. He and Bro. David Yerlitz then did missionary work on the eastern slope of the Allegheny Mountains in the counties of Huntingdon and Bedford, Pa., and succeeded in finding entrance and forming several new classes, consisting of awakened persons, from which beginnings the Bedford and later on the Center Circuit came into existence. In his second itinerant year he traveled with Henry Niebel on Union Circuit and led many souls to the Saviour. The following year he labored with blessed success on Lancaster Circuit, finding many open doors. In 1815 he was ordained deacon and in 1817 elder. The conference of 1816 elected him delegate to the first General Conference, which held its session in October of that year and by which he was also elected delegate to the so-called “Social Conference,” which was intended, if possible, to bring about a union of the Evangelical Association and the United Brethren in Christ. In 1821 he was elected presiding elder, in which office he served four years. He was the chairman of the conferences in 1822 and 1824, and was secretary at several other sessions. He located in 1825, and served the Church thenceforward as a faithful local preacher and class-leader for many years, until want of health and strength no longer permitted it. He was a thorough Christian, unblamable in his conduct, and in all his official positions he proved himself a veritable pillar in the temple of God. His house was for many years a friendly home for tired itinerant messengers of the Gospel ; among his neighbors he was a shining light in the Lord, and throughout all the wide circles of his acquaintance he was a faithful guide of souls to the Lamb of God. His end was great peace.

#### § 89. A Very Important General Conference Session.

On October 1, 1863, General Conference met in Buffalo, New York. The rapid expansion of the work in America and Europe necessarily caused a large increase in business in the supreme conference of the Church. There were a number of items which came upon the floor for the first time in the history of this conference and with which most of the delegates were

unacquainted. But as the law which constitutes the Bishops, the Editors of the weekly papers, the Senior Book Agent and the Corresponding Secretary of the Missionary Society, ex-officio members of this conference did not then exist, and as no Annual Conference had elected any of them delegates, the unpleasant fact was realized that none of these men who in consequence of their service in general offices were best acquainted and informed concerning the general affairs and needs of the church, could take part in the transactions. Of course, the experienced Bishops Joseph Long and William W. Orwig were present, but at that time an old prejudice still prevailed against the Bishops participating in debate, so that a Bishop could scarcely express an opinion on any subject without provoking opposition.\* And under these circumstances the other general officers of the Church, Charles Hammer, Charles G. Koch, Theophilus G. Clewell and Reuben Yeakel, did not feel inclined to take part in the discussions, although they received the compliment of being recognized as advisory members, whatever that may imply. The last named above, being the Corresponding Secretary, was, however, specially permitted to take part in discussions concerning the cause of missions. An advisory membership was also voted to pastors from annual conferences, and even from other denominations, and they were thus placed on an equal footing with our general church officers. This was evidently an improper relation, which did not please General Conference, and led, a few years later, to a desirable adjustment of the matter.

#### § 90. The Address of the Bishops.

It was an excellent enactment of the previous General Conference that she adopted one of the recommendations which had been voted upon by the legal aggregate of votes of members of the annual conferences, to the effect that the Bishops should present an address to General Conference on the general condition of the work in the Church. This was the first time in the history of the Church that such an address was delivered by the Bishops.

In this address we find a somewhat pessimistic tone with reference to some aspects of affairs in the Church. With reference to the inner condition of the work, the address, it is true, contained a joyful recognition of much that was encouraging with regard to the faithfulness, devotion, activity and liberality of a great number of preachers and members. "But, alas," it proceeds to say, "too many evils also prevail among us which threaten harm. With the increase of outward prosperity, wealth and influence there is frequently also observable an increase of conformity to the world, luxurious living, vanity and formality and lukewarmness in worship. In some places and congregations it becomes increasingly evident that the first love, the former earnestness and zeal for the glory of God and for the promotion of His work is on the decline, and in certain cases

---

\* Volume I., page 360.

has become extinct." As antidote for these deleterious conditions a better pastoral care and the application of Discipline is recommended.

Of the ministry the Bishops say that "with all that is good and praiseworthy among us, a great deal remains yet to be wished for." Although great and praiseworthy progress has been made in systematic preaching, it could not be shown "that the progress in unction, inward power, devotion, diligence, effectiveness and usefulness had kept pace with it. A lack of correct appreciation of the responsibility of the high and holy calling, indifference and lassitude in regard to the discharge of the duties of the office, and a lack of influence and success among the people" were noticeable. Then follows an earnest exhortation to watchfulness that no men who are not called of God, and who are unfit for the office, be received, or such as are unfaithful or negligent be retained in the ministry. These were serious hints and admonitions which the Bishops thought to be imperatively needed.

Of the cause of missions these chief pastors had to present a good report. "We rejoice that this cause has made such good progress during the past four years, both as regards the support and the increase and prosperity of the missions. The introduction of the office of Corresponding Secretary proved to be especially advantageous and effective. Next to God's favor we owe to this office, or rather to the labors of the incumbent, the better success in recent times—hence this office must needs be continued."

A better organization of the Germany missionary work is then recommended, and concerning the heathen mission it is suggested "that at least *one* man of considerable experience in our Church management is needed in connection with several younger, competent men to take the supervision of the mission," or, on the other hand, it would be better yet to postpone the mission. This was a wise suggestion. Good words were spoken for the Publishing House and Higher Schools, but it was also asserted that in both these departments of the Church much progress and development is yet required.

Certain defects in the conduct of public worship, and with regard to catechetical instruction are referred to and the general introduction of district-meetings recommended; then an exhortation is given to the General Conference and the entire ministry of the Church "to make use of all the means at our command for the better success of the work of God entrusted to our hands, etc."

These extracts from the episcopal address clearly evince that these fathers and overseers were none of those who cry: "Peace, peace, where there is no peace," but that they faithfully and honestly discharged their office as watchmen without respecting persons. And from these insertions of the main features of the address the reader will also obtain an insight into the condition of the work as viewed from the standpoint of the overseers.



### § 91. Criticism of the Weekly Papers—Guide for the Conduct of Them.

For several years past much dissatisfaction had been expressed concerning the conduct of the weekly papers with reference to the Civil War and the abolition of slavery, which, however, mostly came from persons, who from the standpoint of political partyism ogled with slavery, and censured the management of the war as it was conducted by the administration of the incomparable President Abraham Lincoln.

The editors of the Church papers considered it inconsistent with the position of the Evangelical Association as an anti-slavery Church, to admit such articles into the papers as contradicted this prominent feature of the Church, or to open the columns of the papers of a Church which was loyal to the country, to articles colored with disloyalty, and this especially at the time when hundreds of thousands of soldiers spilt their blood to rescue their fatherland from rebellion and destruction—and among them were thousands of the patriotic members of the Evangelical Association.

As there existed nowhere an authoritative guide, showing how the editors were to conduct the papers of the Church, the conference deemed it proper to appoint a committee for the purpose of preparing such directions. This was then referred to the committee on the Board of Publication, consisting of the following delegates: Henry Stetzel, Martin J. Carothers, Charles Lindemann, J. D. Yenni, George F. Spreng, Christian Hummel, Leonhard Buehler, Samuel Dickover, George G. Platz.

This committee presented the following report, which was adopted:

#### “GENERAL DIRECTIONS FOR THE EDITORS OF *Der Christliche Botschafter* AND *Evangelical Messenger*:

“1. *Resolved*, That our periodicals, *Der Christliche Botschafter* and *Evangelical Messenger*, shall be conducted in accordance with the spirit of the Holy Scriptures and our Church Discipline, and that all subjects which are discussed in them shall be treated from a thoroughly Christian standpoint, and in harmony with the Discipline of the Evangelical Association, and shall always have in view the glory of God, the spread of His knowledge, and aim to promote the general moral, religious and civil welfare of mankind.

“2. *Resolved*, That our periodicals shall guard, advocate and defend all the various interests of the Evangelical Association; and shall publish all proceedings of General and Annual Conferences, of the Missionary Society, of the Board of Publication, and other official documents, when such are offered for publication in official form, without altering the sense by abbreviations.

“3. As complaints have been made by various correspondents on account of the non-appearance of articles sent to our papers; therefore

“*Resolved*, That all well written communications, written in the spirit of the foregoing resolutions, shall be treated with impartiality; and in

controversies and discussions of said nature, each participant shall have equal rights, and be allowed to speak at least twice through the papers."

From this report it will be seen that this direction is intended to be a guide for the editors in the redaction of the papers. Hence it is not an inflexible detailed law that may not be accommodated to unusual circumstances; it is not like a stone wall; but the editors are to observe the principles that are expressed here. Right in the beginning there is a broad basis laid down, *viz.*: that all that appears in the papers must be conducive to the temporal and eternal welfare of the readers and promote the institutions and interests of the Church and the glory of God, but what is contrary to these principles must be excluded. And further, the direction that all official documents shall appear unabbreviated, was based on the self-evident premises that all such documents would be in accordance with those principles laid down in the report, hence it follows unmistakably, that when official bodies should so far forget themselves as to act against the interests and institutions of the Church, their proceedings could not appear in the papers. It is inconceivable that an official Church organ could be permitted to publish documents, be they official or unofficial, that oppose and damage the interests and work of the Church and the glory of God! This question answers itself. This General Conference had not the slightest presentiment that an Annual Conference ever would or could raise or rather sink itself to such a degree, as to transact such abnormal, rebellious business!

#### § 92. Report on the State of the Country.

The Conference found itself in the midst of the war at the time when the fire was hottest, a few months after President Lincoln had issued the proclamation of emancipation; and consequently the great conflict now involved not only the preservation of the Union but also the abolition of slavery. As already stated the Evangelical Association being an anti-slavery Church, she was now so deeply interested and engaged with this subject, that the General Conference could not evade a clear expression upon it. For this purpose a committee was appointed, consisting of nine delegates, one from each delegation, of whom eight united upon a report, which pledged a loyal support of the government of the country and also heartily welcomed the abolition of slavery, through the emancipation proclamation by the President. One delegate presented a minority report, which also was loyal and anti-slavery in its expressions, but much milder, and ignored the emancipation proclamation entirely. After prolonged and somewhat vehement debates the majority report was adopted by sixty-two votes, whilst the minority report received but four votes—as ascertained by a yea and nay vote and thus put on record, which was probably the first time that such a vote was taken in the history of the General Conference of the Evangelical Association.

This minority then demanded that the rejected minority report also be entered upon the record, which was, however, strongly opposed on the

ground that it was against parliamentary law. A minority man finally stated that a certain lawyer had informed them that they were entitled to such a record. At last some one of the majority made a motion that the request be granted, which was passed, and thus the minority report was recorded as a *special favor* to those brethren.

### § 93. The Election of Bishops.

This election was in several respects of special importance and bearings, on which we will quote the official record before making any remarks on the subject. After a motion to elect three Bishops had been negatived, it was ordered that two be elected and then it was

"*Resolved*, That six candidates for this office be nominated by ballot; the result of which ballot was that Joseph Long, William W. Orwig, John J. Esher, Solomon Neitz, John G. Zinser and Francis Hoffman received the nomination.

"*Resolved*, That without further discussion of the candidates the election be immediately held.

"a) Result of first ballot: Joseph Long re-elected to the episcopacy by fifty-two votes.

"b) Result of second ballot: No election.

"*Resolved*, That only William W. Orwig, Solomon Neitz and John J. Esher of the nominated candidates shall now be regarded as candidates.

"c) Third ballot: No election. William W. Orwig now withdrew as candidate.

"d) Fourth ballot: Bro. John J. Esher newly elected as Bishop of the Evangelical Association by thirty-five votes." \*

The last ballot amounted to sixty-five votes and John J. Esher was elected by a majority of five votes (himself not voting) over his co-candidate Solomon Neitz. The votes which had previously been given to Bro. Orwig were now divided between Esher and Neitz.

\* Bro. Charles G. Koch, Editor of *Der Christliche Botschafter*, who was at that juncture sitting close by Bro. Esher, wrote in his paper, dated October 24, 1863, as follows: "The Senior Bishop, who has become gray in a service so full of hardships, was expected to be able to hold out four years longer, hence he was re-elected, and at his side was placed the comparatively young and vigorous Bro. John J. Esher. This doubtless has surprised many, as it surprised us, and no doubt surprised also himself. But the lot has thus been cast; and it may be believed, as Bro. Orwig expressed himself publicly, that Providence has thus ordered it. The Lord bless the brethren with great grace and salvation, and pour upon them the fullness of His Holy Spirit!

"Bro. Esher received the result of the election in his seat as a delegate of the Illinois Conference, with deep emotion. He bowed his head and shed tears, but the congratulations and good wishes of the brethren seemed to re-assure him. We do not entertain the slightest doubt, that if he remains faithful, he will become a great blessing to the Church."

The venerable Bishop Long also expressed his satisfaction with the result of the election to several members of the Ohio delegation, (noticeably to Geo. F. Spreng and Leonhart Scheuermann) in these words: "You may rest assured that Bro. Esher will make you a good Bishop!"

Certain reasons make it the duty of the historian here to present the main causes of the result of this election, as he was present as a close observer.

As the condition of the country and its finances were very much disturbed by the ravages and disturbances of the Civil War, the conference regarded it as prudent to elect but two Bishops — chiefly to save salary — and then associate a younger and vigorous man with the fast aging Bishop Long. Already before the meeting of this conference there was considerable agitation against the re-election of Bishop Orwig, because his health was failing and in a still narrower circle, because he was not in favor of secret societies. Besides, he also informed the conference in advance, that in case of re-election, he would ask for an increase of salary, because of the increased cost of living, caused by the financial conditions produced by the war. A considerable number of delegates favored the election of Solomon Neitz, because he was an extraordinary pulpit orator and generally a talented man, and a smaller number because he was an active and influential free-mason.

A number of delegates voted for John J. Esher, because he was a vigorous and comparatively young man, who had already for several years been very successful as a pioneer itinerant and presiding elder in the "far West," and was the chief mover in the founding of Plainfield (now North-Western) College, and had recently been the acting Editor of *Der Christliche Botschafter*, which he conducted with much freshness and vigor and was, moreover, known as being orthodox in doctrine, successful in the pulpit and pious in his life. And as he also was an opponent of secret societies, a number of votes that had been cast for Bro. Orwig, now turned to Bro. Esher, which applies particularly to the Ohio delegation. On the other hand several votes of the East Pa. delegation which were at first given to Neitz by way of compliment, now turned to Esher, because Neitz had been adjudged by the previous General Conference, as being opposed to the doctrine of entire sanctification as held by the Evangelical Association.

In favor of Solomon Neitz a secret council ("caucus") had been held before the election took place, and a formidable movement was inaugurated to secure votes for him; but on the other "side," so to speak, nothing of the kind had been done, and their votes were divided between the different candidates until the last ballot had limited the chance to voting for one or the other of the two remaining candidates. We simply write here what the facts were and leave the judgment thereon to the intelligent reader.\*

---

\* This was the first election for Bishops in our history at which the nominated candidates were not requested to withdraw, so that conference could discuss their fitness or unfitness for the office. And, as above stated, this was also the first instance in our history that a "caucus" was held in the interest of one of the candidates. The reader will notice this significant coincidence. This beginning of "Church Politics," alas! also belongs to our history.



### § 94. Creation of Four New Conferences.

The work of the Lord had since the formation of the New York Conference in 1848 expanded so greatly that the borders were pushed outward in many directions, and it had now become necessary to cut off the work in Canada and constitute it a conference, which was done by this General Conference. In view of the differences in governments, laws, customs, money matters, tariff, etc., and in the interests of a more vigorous prosecution of the work, this was a very wise step, amply justified by the subsequent cheering results. This new conference was named Canada Conference.

That part of the Ohio and Indiana Conferences, situated in the State of Michigan, experienced such remarkable extensions of the work, and the stream of immigration flowed into that State in such strength, that the two conferences could no longer do justice to the requirements of that territory, hence General Conference formed a new conference there and named it Michigan Conference. Since that time it has grown to be a great power.

It was also found necessary, in order to do justice to the work in the States of Kansas and Nebraska, in the then far West, to establish a new conference, including both States, which was then called Kansas Conference.\* The home mission work of the Association had for the past four years progressed with giant strides. Doors had been opened in such numbers, and fields of such dimensions had become accessible that it became impossible for the older conferences to keep pace with the opportunities, hence came the necessity to organize these new conferences.

As the work in the European mission grew rapidly in extension and consequent wants, it was found necessary to give it a better organization, which led the conference to adopt the following resolution :

*"Resolved, That an Annual Conference be organized in Germany,"* etc. Upon this John G. Wollpert, missionary in Europe, was elected presiding elder, and instructed to organize the conference, which, however, could not be carried out on account of certain intervening events and circumstances, until Bishop Esher went thither about one year later and held the first session, at which a name was adopted for the conference, which the General Conference by an oversight had failed to do, namely Germany Conference. How extraordinarily the conference has since grown, the reader will see in the section devoted to our work in Europe in this volume.

A number of preachers in Minnesota petitioned the General Confer-

---

\* Of the Iowa and the new Kansas Conferences Bishop Esher wrote somewhat later in a report of his travels as follows : "What an immense territory lies before the Iowa and the new Kansas Conferences! Where are their boundaries? At the 'Father of the waters,' the grand Mississippi, the brethren make their start, and on the heights of the Rocky Mountains they intend to reach out their hands to the brethren who are coming from the Pacific Ocean and together build their Ebenezer; whilst the sources of the great river in the North and its mouth in the hot land of the South constitute the northern and southern boundaries of their parish!"

ence to form the work in that State also into an Annual Conference, and their delegate supported this request quite earnestly, but it was believed that their petition was somewhat premature, and the matter was left to the future.

### § 95. Election of General Officers.

The well tried Bro. Charles Hammer was re-elected as manager of the publishing interests; Bro. William W. Orwig was elected Editor of *Der Christliche Botschafter*, and Theophilus G. Clewell re-elected Editor of the *Evangelical Messenger*. Reuben Yeakel, whose health had suffered considerably by overwork as Corresponding Secretary, was elected editor of *Der Christliche Kinderfreund* and the *Sunday-School Messenger*, which had just been ordered to be published by the General Conference, and of Sunday-school books and religious tracts, and also as Corresponding Secretary of the Sunday-School and Tract Union, and William Yost was elected Corresponding Secretary of the Missionary Society. These important and responsible posts of the Church work were thus again filled; and every one of these general Church officers, from the Bishops down to the last man, had before him a great amount of labor, and solemn responsibility to God and the Church resting upon him for the next four years.\*

### § 96. New Missions.

The proposed missions on the Pacific coast again knocked at the door of this conference, and this time not in vain. In view of the strong immigration into California, and the prospect that a Pacific railroad from the Eastern States to that coast would soon be built, and moreover, that a number of our members had already moved into that part of the country, the conference took courage to agree upon the following:

“Resolved, That two missionaries shall be sent to California as soon as the proper men can be found; and in case the men cannot be obtained during the session of this conference then it shall be obligatory upon the General Board of Missions to carry out this project as soon as possible.” A great step onward again in the missionary work! We shall see later on how it succeeded.

As at that time the war had advanced so far that the final victory of the Government and thereby also the abolition of slavery seemed to be assured, a strong desire manifested itself to proclaim also the blessed liberty in Christ to the emancipated slaves, and to come to their help in other respects—from all of which sprang the following resolution adopted by the conference:

“As we, in accordance with our principles and profession, are an anti-slavery Church, and with admiration behold how Divine Providence uses even the pro-slavery rebellion for the purpose of abolishing the heathenish

---

\* It may be proper here to say that the conference raised the salaries of these officers somewhat on account of the high prices of “food and raiment,” and of nearly everything else, caused by the war.

system of enslaving human beings in our country, and thus many thousands of poor Africans become free and accessible to the Gospel, and as the Gospel is to be preached especially to the poor ; therefore

*“Resolved,* That we recommend to the General Board of Missions to direct their attention to the rescue of these poor Africans who lift up their hands to God, and adopt such measures as will bring to them the glad tidings of spiritual salvation through the Gospel of Christ.” But this board was convinced that the missions already commenced at home and abroad would tax the ability of the Church to such an extent that they could not venture upon such a new missionary enterprise. Moreover, it required some time until the Southern States could be sufficiently pacified to make it practicable to enter upon mission work among the emancipated slaves. But soon the older Churches and missionary societies took possession of the field.

The heathen mission also was again earnestly discussed ; for it had been referred to this conference by the Board of Missions. After a thorough elucidation of the subject and of the information furnished by the Corresponding Secretary, the conference found itself necessitated to adopt the following expression :

“As we learn from reliable sources of information from India that the expenses of the founding and maintenance of a mission in that country would be so large that the funds which have been hitherto contributed for a heathen mission would hardly justify the opening of a mission in India under present circumstances ; and as our present foreign mission will more than ever before make increased demands upon our means, and as an all-wise and overruling Providence opens new mission fields in our country, and as for these reasons the missionaries who were selected for India do not now feel called to go there ; therefore

*“Resolved,* That the founding of a heathen mission in India be postponed for the present until a merciful God restores peace again to our country, and gives us men and means so that we may carry it on with security.”

Hence the hour for the beginning of the much discussed heathen mission had still not come. And we can not but approve the action of conference, which was based upon the signs of the times and the indications of Providence, for the work of converting the world is certainly subject to Divine direction.

Bro. Solomon Neitz, who shortly before the session of the General Conference returned from his tour of inspection in Europe, presented his report to the conference, in which he spoke unfavorably of the mission work in Europe, and almost made the impression that he believed it not advisable to send more missionaries thither. The conference, however, thought differently, as will be seen from the following expression :

*“Resolved,* That the Board of Missions be instructed to send an additional missionary to Germany, as soon as a suitable man can be found.”

Permission was also given, on proper conditions, to the brethren in Europe to establish a mission institute. The publication of the *Evangelische Botschafter* in Germany was also ordered. The European mission found generally a favorable recognition, and the blessed results of that work have amply justified this attitude of the General Conference—even until the present time.

The proposition to revise or change the constitution of the Missionary Society, which had been made by an Annual Conference, found very little favor at this General Conference, and after some discussion of the subject the proposition was almost unanimously rejected. The splendid success of the improved arrangement during the past four years stood so clearly before the General Conference that no inclination existed whatever to disturb this mode of operation or enter upon experiments after some different untried plan which might be detrimental to the work. Herein the conference acted wisely.

#### § 97. Recommendations and New Laws.

A revision of the rituals or forms in the Discipline, which had been prepared by a special committee and then recommended by the legal majority of Annual Conference members, was laid before this General Conference, which was then extensively discussed and sometimes warmly debated. Nearly all the amendments were adopted and incorporated into the Discipline in a subsequent issue. A number of other recommendations were also adopted; but there were so many of these revisions and new laws that the conference secretary did not enter them into the conference book, as the following note by him will show:

“N. B. The recommendations and the changes of the Discipline that were adopted by this General Conference, both concerning the rules of our Church economy and the rituals are so numerous that they can not well be recorded here, wherefore I have, with the consent of the Senior Bishop, Joseph Long, not entered them. The secretary would with regard to this matter refer to the issue of the revised Discipline, subsequent to this conference, which may be compared with the previous editions. J. Y.”

For this reason the following resolution was adopted:

“Resolved, That a committee of three be appointed to prepare the adopted amendments of the Discipline for the press, to correct discrepancies and harmonize the whole; and, if necessary, also prepare recommendations for the Annual Conferences and present them at their sessions.” The committee was Bishop Joseph Long, Bishop John J. Esher, John G. Zinser and Reuben Yeakel. As it became evident that Bishop Esher could not well attend the sessions of this committee on account of many and immediate official duties, Reuben Yeakel was added to it, wherefore the four names appear in the record instead of three. As it happened, Bishop Long and Reuben Yeakel had to do this important work almost entirely alone. They labored together for many days, which was



quite interesting to the last named. The venerable Bishop imparted to him during that time much valuable information.\*

### § 98. The Orphan Cause.

This conference also interested itself in this noble cause. Shortly before its session it was freely and interestingly discussed in *Der Christliche Botschafter*, which was chiefly caused by Bishop William W. Orwig taking an opposing position to the establishing of an Orphan Home by the Church. However, the movement in favor of the cause and such an institution was thereby considerably strengthened. A committee on an Orphan Home was appointed, which reported that the time for founding such an institution by the Evangelical Association had come, presenting their views in the following report :

"1. *Resolved*, That the General Conference recommend to the Annual Conferences that they singly or in union, as they may find it advisable, establish orphan homes within their boundaries, which shall be conducted under the supervision of such conferences.

"2. *Resolved*, That if it be found practicable and suitable, homes for widows may also be established in connection with such orphan institutions, provided that the spirit, doctrine and economy of the Evangelical Association be not disregarded.

"Further, we would recommend that if practicable, an orphan commission be connected with such orphan homes, to which requests and information concerning the conditions, relations, wants, wishes, etc., of orphans within the boundaries of such conference or conferences could be communicated. Orphans outside of the Evangelical Association should also find consideration and provisions be made for their education, as circumstances may permit."

Of course, there was almost a total lack of experience as to how to conduct such institutions, and the project lacked ripeness, as the resolutions indicate, but subsequent experience proved to be a good teacher of

---

\* Among the many newly introduced laws was also the last item in the "Order of Procedure" for the General Conference, which reads thus: "After the proceedings of this conference have been correctly recorded and signed by each member as a sign of acquiescence and obedience, as in the sight of God then, after the conclusion, let every one cheerfully and in peace attend to his charge."

This signing of names to the proceedings of conferences was since 1810 both law and custom, but was now arranged into proper form, with regard to General Conference, and introduced in the legal way into the Discipline. A certain "wiseacre" who, with several others, refused to sign the proceedings of General Conference in 1887, asserted afterward in a newspaper that the above rule was probably not introduced legally into the Discipline of 1863, and hence was not obligatory. As a member of the committee who prepared that Discipline for the press, and in defense of the sainted Bishop Long, who carefully superintended that work, the compiler will say that this insinuation must be characterized as a piece of *reckless impudence*.

what was really needed and also practical; the result of these small beginnings was the splendid and very successful Orphan Home of the Evangelical Association at Flat Rock, Ohio.

### § 99. Statistics of the Association.

The committee on statistics reported the following result: Itinerant ministers, 384; local ministers, 358; total, 742 ministers; whole membership, 47,674; churches, 632; Sunday-schools, 584; scholars, 26,483; catechetical classes, 187; catechumens, 1,639. Increase of ministers during the past four years, 154; of members, 9,304; of churches, 198. With the other rubrics we can not record a comparison this time. There was an increase in all the leading departments of the work, although the detrimental influences of the war were felt in many respects. Many excellent members of the Church sacrificed their lives upon the altar of the fatherland whilst they patriotically battled against the proslavery rebellion. Besides, as we have seen from the address of the Bishops, there was with a number of preachers a lack of the love of Christ, which constrains every true servant of Jesus to work, like Paul, for the salvation of souls; hence, considering the number of preachers, the increase in conversions and in the work generally ought to have been larger.\*

---

\* The following were the delegates to this conference, who also signed the proceedings at the close of the session:

Augenstein C., Illinois.  
 Buehler, L., Wisconsin.  
 Carothers, M. J., Central Pa.  
 Deininger, C. F., Central Pa.  
 Dickover, S., Iowa.  
 Dreisbach, J., Ohio.  
 Dubs, R., Iowa.  
 Esher, J. G., Wisconsin.  
 Esher, J. J., Illinois.  
 Fischer, J., Indiana.  
 Frech, F., Ohio.  
 Fuchs, J., Indiana.  
 Hains, G. T., East Pa.  
 Herlan, F., New York.  
 Hoffman, Francis, East Pa.  
 Haley, G., Ohio.  
 Hoehn, M., Indiana.  
 Huelster, H., Wisconsin.  
 Hummel, C., Illinois.  
 Jacoby, L., New York.  
 Keiper, J., Iowa.  
 Kohr, E., Central Pa.  
 Kopp, C., Illinois.  
 Koehl, J., East Pa.  
 Kring, S. B., Pittsburg.  
 Kreckler, F., East Pa.  
 Kuter, J., Iowa.  
 Lauer, M., New York.  
 Lehn, M., New York.  
 Leib, J. P., East Pa.  
 Lindemann, C., Pittsburg.  
 May, L., Central Pa.  
 Meyer, C., East Pa.

Munk, C. A., Ohio.  
 Musselman, E., Illinois.  
 Neitz, S., East Pa.  
 Niebel, A., Pittsburg.  
 Pfeiffer, J. G., Pittsburg.  
 Platz, G. G., Indiana.  
 Rank, J., Pittsburg.  
 Reeser, A. L., Central Pa.  
 Reinhold, C. M., Ohio.  
 Rhoads, S. G., East Pa.  
 Rohland, H., Illinois.  
 Schaefer, A. B., Indiana.  
 Schaeffe, J., Illinois.  
 Schnake, C. A., Wisconsin.  
 Scheuermann, L., Ohio.  
 Schneider, J., Illinois.  
 Schneider, L., East Pa.  
 Seibert, J. L. W., Pittsburg.  
 Seibert, S. W., Central Pa.  
 Spreng, G. F., Ohio.  
 Staehley, A., Pittsburg.  
 Steffey, M. W., Indiana.  
 Stull, J., Ohio.  
 Stoetzel, H., East Pa.  
 Strohmman, D., Ohio.  
 Tobias, S. A., Illinois.  
 Walz, J., Ohio.  
 Weber, S., New York.  
 Yeakel, J., East Pa.  
 Yenni, J. D., New York.  
 Young, J., Central Pa.  
 Young, J. M., Central Pa.  
 Zinser, J. G., Ohio.

### § 100. Progress of the Missionary Work.

A few days after the adjournment of the General Conference, the Missionary Society and Board held their annual meeting at Lyons, N. Y. The Corresponding Secretary reported that the missions increased during the past year to the number of eleven, and that the whole number now amounted to 106. An increase of contributions could also be reported. If the missionary year had been a full one—it was only ten months—the percentage would doubtless have reached seventy cents per member. “The previous year,” he goes on to say, “the home mission department was loaded with a debt of several thousand dollars, now the missionaries are paid, the debt blotted out and an overplus is in the treasury, for which we are heartily grateful to God. Besides, a considerable amount of the old debts of the conference auxiliaries has been liquidated.” But in view of the prospects and wants of the missionary work of the Evangelical Association the report spoke as follows: “We still find ourselves below the mark. We *ought*, and in view of our ability we *might*, and if we will discharge our duty in the missionary work, we *must* raise at least 100 per cent., or one dollar annually per member!” These emphatic words may still find a very fitting application in the present day.\*

The Executive Committee of the Board of Missions was instructed, in accordance with the order by General Conference, to supply the California Mission with a missionary, and also send one to Oregon who could preach in both English and German, and also increase the force in Europe. “Forward,” in big letters, could thus plainly be seen on the uplifted missionary banner!

Complying with this instruction, the committee appointed the brethren Jacob Young, of the Central Pa., and Michael Guhl, of the East Pa. Conference to California, and Bro. James Croasman, of the Pittsburg Conference, to Oregon; but Bro. Young found himself under necessity to decline his appointment, whereupon Bro. Christian F. Deininger, of the Central Pa. Conference, was appointed in his stead. These three brethren entered upon their appointments, and although they found many difficulties to overcome, yet a good beginning was made and a church was built in San Francisco. From these small beginnings developed, in course of time, two Annual Conferences, the California and Oregon. Bro. August Huelster was appointed to the Germany work, but was compelled by circumstances to decline the appointment. In the Fall of 1864 Bro. John Walz, of the Ohio Conference, was appointed to Germany, and has ever since been one of the chief laborers in that important field.

### § 101. The Orphan Home Becomes a Fact.

Beside the cause of missions, the orphan cause came next in the hearts of the majority of members in the middle and western conferences.

---

\* We are glad to note here that the percentage per member has now (1894) risen to \$1.41.

The resolutions of General Conference had opened the way for some practical progress in the noble cause, but scarcely any one knew how or where to begin. Suddenly Bro. Leonhart Scheuermann, of the Ohio Conference, came forward with a glowing proposition in the German organ of the Church,\* which well deserves insertion, as follows :

"Ye, my ministerial brethren, and ye dear children of God among us, give attention ! From this time forth we will tell it into the heart of our dear Saviour out of the fullness of our own hearts—yea, with intense solicitude we will shout, also whisper it into His open heart and ear ; yea, we will intensely beg of Him with prayer and supplication that he may induce one of our wealthy brethren to give a quarter section of land, or if it would only be 100 acres of well cultivated land to this good cause. And after we have done this we will learn whom of our brethren God has so highly honored as to let him hear His voice inwardly, and who will obey it.

"Only give attention ! When you converse with this or that brother on this subject, one of them will thus erect for himself an everlasting monument ! With tears in his eyes he will say : 'I will give a free deed for one of my farms for the establishment of an Orphan Home.' Thus we shall come to conference well prepared and know where to establish the home. And then the Lord will enable us during the coming conference year to put this matter as the first iron into the fire. . . . Come then to the conference with a good, free quarter section of land, as real property, and we shall certainly establish our Ohio and Michigan Orphan Home on it as sure as it pleases the Lord Jesus that we shall have one, of which nobody entertains a doubt !"

This is the language not only of a holy zeal, but also of living faith. What was the result ? About two months afterward we read in the proceedings of the Ohio Conference, to which the work in Michigan then also belonged, the following remarkable resolutions :

"*Resolved*, By this conference that we accept with many heartfelt thanks the noble offer made by our dear Bro. George Weikert of 100 acres of land in Riley Township, Sandusky County, Ohio, for the purpose of erecting upon it an Orphan Home, and trusting in Divine assistance we hereby unanimously declare ourselves in favor of supporting so noble an enterprise.

"*Resolved*, That a board of trustees be elected to properly secure the above property, receive moneys and take the whole enterprise under their supervision.

"*Resolved*, That it shall be the duty of each preacher to present this enterprise to the people on his charge and encourage them to support it, to collect funds and forward them to the Board of Trustees.

\* \* \* \* \*

"*Resolved*, That we also gratefully recognize the noble offer made by Bro. M. Bromm, of 160 acres of land in the State of Michigan for an

---

\* *Der Christliche Botschafter*, March 4, 1864.



Orphan Home, but leave it to the Michigan Conference for further disposition."

The Ohio Conference then appointed the following Board of Trustees for the Orphan Home: John G. Zinser, George F. Spreng, Samuel Hoy, George Haley, Frederick Herbster, who then elected Bro. Zinser as treasurer.

Thus it was again realized that the unchanging, prayer-hearing God lives. Yea, the Lord gave doubly—two tracts of land were offered instead of one. And this good work now went forward in the name of the Lord. Very properly a writer in the German paper exclaimed: "This is the Lord's doing! Blessed be the name of the Lord!"

Great zeal was awakened in all the western conferences to do something in this cause. Most of them, however, resolved for the time being to procure homes for orphans in Christian families. An Orphan Society also was formed, to collect funds for the erection of an Orphan Home somewhere in the West which, however, resulted in nothing. It was soon perceived that it was a mistake to leave such enterprises to one or two conferences. There was already "enough iron in the fire" with the cause of missions, and several of the western conferences had quite a task on hand to carry forward their high school in Plainfield, Illinois. In the Ohio Conference the funds for the erection of a home came in rather slowly. The matter should have been undertaken by the whole Church, which was also done at a later time and resulted in a great and blessed success. It was somewhat remarkable that in the conferences east of Ohio this good cause found very little attention at that time; however, in later times they also came nobly to its assistance.

#### § 102. The First Stationing in the Kansas Conference.

This took place at the session of the Iowa Conference on May 13, 1864, when the Kansas Conference was separated in accordance with the order of General Conference. This immense territory was then supplied as follows:

Kansas District, Michael J. Miller, Presiding Elder.

Leavenworth and Lawrence Mission, John F. Schreiber.

Humboldt Mission, Philip Fricker.

Holton Mission, S. W. McKesson.

Orange and Rockport Mission, Christian Berner and John Schaerer.

West Kansas Mission, To be supplied.

In all this domain there was scarcely a beginning of railroads, and very rarely a good country road to be found. Settlements were far apart, many people were poor, occasionally war disturbances still took place, and there were thousands of inconveniences and hardships for the itinerant preacher. The conference had only fifty preaching places and scarcely 100 lay members. This beginning was not only very difficult but also quite feeble. Perhaps no other conference among us ever had such a

small beginning. But the little band of preachers had faith in God, their work was also the work of God, and consequently their labors in the Lord were not in vain. If they were compelled to sow their good seed with tears, they also could bring their sheaves with rejoicing. And what a mighty conference has grown from it! Even a very successful missionary in Japan has gone forth from it!

### § 103. Westward!

The center of activity of the Evangelical Association kept moving westward. Several causes were conducive. The Association was yet preponderatingly German and German immigration flowed largely — except in the case of a few large cities in the East — in streams to the beautiful prairie lands of the great West, where the missionaries of the Evangelical Association were in many places received with a hearty welcome. Thousands of members also moved from the East Pennsylvania, New York and Canada Conferences into the great West. The mission work was carried forward with great energy. Some conferences had twenty or more missions, and cheerful giving was extraordinarily developed among both preachers and members — preachers being, however, in the lead. The Wisconsin Conference had, notwithstanding its own immense mission work, \$600 surplus in hand at one of its sessions.

The high school cause was now prosecuted with energy. An endowment for Plainfield (now North-Western) College amounting to nearly seventy thousand dollars was secured by collections, and the school increased very promisingly, and has, in spite of many trying times, never realized a failure until this day (1894). It is now located at Naperville, Illinois. The cheerful willingness to work and the diligence of the preachers and missionaries, as also their trials and hardships, surpass description. With reference to all this, one of these itinerants at that time made the following striking remarks: "And shall the history of the struggles, the travels, the dangers, the hunger, staying over night under the canopy of heaven, wandering through roadless wildernesses, the martyrdom — all of which our youthful missionaries on these outer borders endured and passed through — shall all this ever be chronicled by a faithful hand for the benefit of those congregations for whom we now lay the foundations, on which they shall flourish when we have been buried? How exceedingly valuable such a history would be for them, yea, already now for our families and Sunday-schools!" \*

Very true words are these; but, alas, scarcely any records thereof were left for the future historian. An irretrievable loss!

### § 104. A Mission in Washington.

For some length of time a number of missionary friends in several of the Eastern conferences expressed the wish that a mission be established

---

\* John J. Esher, in *Der Christliche Botschafter*, July 8, 1864.

in the capital of the country—Washington—by the Evangelical Association. True, there never seemed to be a special need for such a mission, but it was regarded as a matter of ecclesiastical duty to have a mission at the seat of the government of the United States. The Central Pa. Conference established a mission there in the year 1864, and other conferences, among them especially the Illinois Conference, signified their approval. A church was then built, upon which a considerable debt remained. Several years later the Board of Missions took charge of it and carried it on for some time ; but the mission never succeeded, and the board found it necessary in course of time to discontinue it and sell the property. The “Macedonian call” had been wanting in this case.

#### § 105. Bro. Lewis May.

This faithful servant of the Lord Jesus Christ died the happy death of the righteous June 18, 1865, aged 46 years, after having served in the Gospel ministry for sixteen years. Thereby the West Pa. (Central) Conference lost one of her most able and useful men. He was a native of Rastadt, Baden, Germany, and was brought up in the Roman Catholic Church. After he had emigrated to America, in his 22nd year, he came to the knowledge of the truth, was converted to God and joined the Evangelical Association. In the year 1850 he entered the itinerancy and became one of our most useful preachers. He was a very competent student and acquired an extensive knowledge of theology, Church history, etc. He possessed an unusually good judgment and rare business tact, hence his conference often entrusted him with important matters. He was sent to General Conference as delegate, and was by that body elected a member of the Board of Publication. He took an intense interest in the missionary work and promoted this cause with all his heart. He wrote many excellent articles for the Church papers, and his writing as well as his sermons were always solid and tended to instruction and improvement. He was never at a loss what to say ; for in every sermon he brought forth from the treasure of his heart old things and new. His sermons were well adapted to the various needs and circumstances of his hearers ; sinners and saints received their portion in due season. It seemed oftentimes as though he were acquainted with every one, and when he ended the sermon scarcely any could say : “He has not meant me to-day.” Whilst he “opened the Scriptures” their “hearts burned.” He was a “burning and shining light” in the Lord, and will be remembered by many forever. His appointments he received as from the hand of the Lord, and was an obedient servant without inquiring into the whys and wherefores. During his painful disease, inflammation of the bowels, he testified to his assurance of eternal life through Jesus Christ—and thus he departed and entered into the joy of his Lord.

#### § 106. Decadence of Camp-Meetings.

Since the first camp-meeting in the Evangelical Association was held, 1810, these meetings were always highly prized and employed for the pro-

motion of the work of the Lord. During many years it had been the custom for preachers and members to prepare for such a meeting by fasting and prayer. Then they moved out for one week into the beautiful Summer forest to seek "a deeper work of grace" for themselves and assist in bringing the unconverted to Christ. For this purpose persons were frequently brought to the meeting—unconverted children, neighbors, acquaintances, etc., and during the meeting much missionary work was done among the attendant visitors. The presiding elder, preacher-in-charge, and the preachers generally, would put forth their best efforts to accomplish the conversion of sinners and the sanctification of believers. The presiding elder would at times hold special meetings with the preachers for the purpose of leading them deep into this "stream" of salvation, judging very correctly in accordance with the proverb: "Like shepherd, like flock," and then the preachers would participate most earnestly in the furtherance of the work by laboring with seekers and leading general prayer-meetings. Of this there was but one exception, namely, the one who was to preach would be absent somewhere away in the deep forest, prostrate upon his knees or face before God, or walking to and fro with the open Bible in his hand, or lost in deep meditation whilst sitting upon the trunk of a fallen tree, or a rock—until he felt "clothed with the power from on High" and "the door of the Word had been opened to him;" then, shortly before preaching time he might be seen slowly coming back toward the campground with the Bible either in his hand or under his arm, apparently heavily laden with heavenly ammunition. Upon such preparation followed preaching in "the demonstration of the Spirit and of power." This custom was so well known that the "friends" could foretell who was to preach when they saw one, about an hour and a half before, walking away alone into the forest and thus absenting himself from the exercises at the altar. This we observed ourselves from the year 1836 until 1860 quite frequently. In the intervals between the public services the "friends" occupied the time largely in secret prayer, religious conversation and missionary work. A camp-meeting at which no one was converted was something unheard of, and in the earlier times of the Association would have been regarded as unbearable!

But this manner of holding camp-meetings about this time, especially in the eastern part of the Church, changed very much. And this deterioration commenced with the preachers. The new method of preaching already alluded to, namely to preach on unusual and sensational texts with a great show of eloquence and dramatic demonstrations, by which great curiosity was aroused and a species of man-worship instituted, caused the people to lose sight of the old Evangelical and divinely blessed object of these meetings, and they degenerated into mere human effort. Now the camp-meeting began to be largely regarded as a time for religious entertainment and sociability, and not only the character of preaching but also of the general exercises changed. Indeed, some of these meetings



drifted into such laxity, that they reminded one in some respects of "picnics" rather than a camp-meeting after the primitive order of the Association. As a logical sequence, it followed that camp-meetings passed by without a single conversion, and the "friends" received little spiritual benefit, which was deeply deplored by the older members. This then led one step further. After having thus practically set aside an old Evangelical landmark, the excuse was brought forward that times had changed very much, that now we had many church edifices and could hold protracted meetings for the conversion of sinners; the populace, and especially such as came out of the crowded cities wanted (?) more entertainment, etc., and that these things had now to be taken into the account. An influential presiding elder in the East Pa. Conference even advocated the abolition of camp-meetings, because they had become obsolete and had lost their utility, as he asserted. In some parts of the East, and partly also in Ohio and Indiana these meetings were permitted to die out, and many a beautiful camp-ground became dilapidated. However, a few years after this slide downward had set in it was very effectually arrested, as we shall see in the further development of this history.

Meanwhile several presiding elders in the East still held fast to the old and well tried manner and spirit of holding camp-meetings and blessedly realized that they had become neither obsolete nor useless. The presiding elder of Lehigh District, East Pa. Conference,\* in his camp-meeting report stated, among other things, the following with reference to a camp-meeting:

"On the appointed day the soldiers of the Lord came forth from three different directions, and in a short time the camp-ground was enclosed by thirty-five tents. Besides those from Lehigh District, several preachers came from each of the three other districts, and on the ground and on the stand one circuit and two stations were also represented. But there was not the slightest friction to be noticed, and no discordant notes were heard in all the preaching, singing and praying; the very best accord prevailed throughout the religious exercises during the entire meeting. And could the blessings of heaven have been wanting under these circumstances? Nay, verily. Showers of salvation came pouring down repeatedly upon the believing worshipers. From the first day one seeking soul after another pressed into the divine life until quite a number could shout together with God's people, and old and young rejoiced in the Lord. Several of the older brethren, who for twenty-five years had attended such meetings, testified at the close: 'This is the best camp-meeting I ever attended.' Hence we conclude that the thought of giving up these meetings will find no favor."

The same presiding elder reported the results of another camp-meeting as follows: "The preaching was pointed, clear and impressive, and the other exercises permeated by faith. So it came that toward the close of

---

\* Rev. Jesse Yeakel.

the meeting the large altar was crowded from one end to the other with earnest seekers of salvation, and as one after the other entered into spiritual liberty, others stepped forth into their places. In this manner the preaching and labors with seekers and the joyous songs and praises of our converts continued on the last day, without interruption, from 1 p. m. until midnight. The numbering of the new converts was under these circumstances entirely forgotten; but the Lord knows them all.

"Of the mighty operations of the power of God the following facts will testify. During the administration of the Lord's Supper on the morning of the last day a certain farmer was working in his field about a mile and a half away. Suddenly he heard a noise up in the air which reminded him of the sound that was heard on the Day of Pentecost. He listened, and perceived that it came from the singing on the camp-ground; his heart was touched and melted, and for awhile he wept and prayed and harrowed at the same time; then he unhitched his horses, went home, entered into his barn and there wrestled with God in prayer until he received the blessing. Full of joy he then hastened to the camp-ground and told what great things the Lord had done for him.

"Another came to the meeting on the last evening and entered into a tent whilst one victory after another was achieved, when a brother began a conversation with him about his salvation. Presently he broke down, fell upon his knees and cried mightily to God for mercy, which he also realized in a short time.... Thus we see that camp-meetings have not become obsolete and hence useless. May they yet live for many years!"

At North Amherst, Ohio, a camp-meeting was held in the month of August, of which one of the attending preachers furnished the following report: "On the first evening a sermon was preached on the Christian's warfare, which indicated that the meeting was not intended for rest and recreation, and that the camp-ground was to be a battle-ground and that war was to be carried on against the world, the flesh and the devil was clearly stated. The presiding elder preached a sermon full of unction, and other sermons followed which gave striking trumpet signals for spiritual battle, yet the powers of darkness would not give way for a few days. But the Word of God, being quick and powerful, did not return void—it pierced through and 'became a discerner of the thoughts and intents of the heart.' Victory began on Saturday, and soon there were wounded ones and seekers of salvation in the camp; tears of joy and shouts of praise were seen and heard among the children of God. During Sunday the walls of opposition fell down entirely, and in the evening twenty-five seekers of salvation came to the altar, and the Great Physician began to pour the oil and wine of divine grace into their hearts. On Monday morning, after a sermon on the text: 'Behold the Lamb of God which taketh away the sin of the world' (John 1: 29), the Lord's Supper was administered amidst deep emotions and tears of joy and gratitude. On the last evening the longings of souls who sought the Saviour were so in-

tense that no preaching could take place. The precious Friend of sinners was found by nearly all of them, and the powerful and harmonious songs of triumph sounded long and loud far into the night.

"The attending friends left the place on the following morning with hearts full of blessings and joyful faces. Cold hearts had been warmed up, deep impressions were made and resolutions formed henceforth to live in full consecration and be entirely devoted to God and His cause, and not a few were permitted for the first time to taste and see that the Lord is good. The meeting also encouraged the preachers to devote themselves more fully to the office, higher than all other offices, the preaching of reconciliation.

"It is a pity that on most of the circuits in this conference and in many other places, camp-meetings have been discontinued as being useless. It is frequently objected that it costs too much self-denial, time and labor to keep them up, but such opposition sounds strangely from the mouths of Christians, since it is both the privilege and duty of genuine Christians to follow the example of Christ in applying time and effort, and exercising self-denial for the promotion of the cause of Him who left His glory and gave Himself into the most painful sacrificial death for our sakes. It is often objected that these meetings had lost their former solemnity and power and degenerated into social festivity and 'picnics'.... But when the Word of God is preached, as it ought to be, by men full of faith and the Holy Ghost, and they go forth in the power of the Master, this shameful levity will be banished."

It can not be stated too emphatically that it depends chiefly upon the spirit and efforts of the presiding elder and the preachers whether such a meeting shall become a blessing or the contrary. At the camp-meetings cited above the plain, unadulterated doctrine of salvation as contained in the Word of God was preached in the power of the Holy Spirit, accompanied by much prayer, and behold! it did not return void. It accomplished great things, on account of which heaven and earth rejoiced in God and broke forth in praises, whilst at other meetings pastime and superficiality were indulged and the outcome was spiritual emptiness. We quote here one passage from the Word of God: "Be it unto thee, according to thy faith;" and another from experience: "As you manage, so it goes."

#### § 107. Renewed Conflict concerning the Doctrine of Entire Sanctification.

At this time the necessity of true holiness in the ministry and membership was earnestly inculcated by the Junior Bishop, John J. Esher, the Editor of *Der Christliche Botschafter* and some correspondents of the Church papers. It was justly asserted and deplored that this important doctrine was too much neglected, and hence a crop of noxious weeds and roots of bitterness were springing up and many were being defiled, of which indications multiplied. But this zeal for holiness did not please

everybody. This time it was the Editor of the *Evangelical Messenger*—the English Church organ—who believed himself called upon to promulgate a novel doctrine, which deviated from the standard doctrine of the Church. His theory reduced itself chiefly to two points :

1. That sin consists only in the active transgression of the law of God ("actual sin"). 2. That in conversion, *i. e.*, justification and regeneration, sin is pardoned and the heart renewed and regenerated ; that thus entire sanctification is commenced, and then the person is simply to continue and grow in it, etc. A conviction of the depths of natural depravity, the consequent need of entire consecration to God and an instantaneous experience of sanctification, whereby the love of God becomes perfected in the heart, in the sense so plainly taught in the Article on Sanctification in the Discipline—he preferred not to recognize, but regarded it rather as bordering on fanaticism. But he plied his pen chiefly against that feature of the doctrine of the Church that "evil desires and affections" are also sin. That the Ten Commandments prohibit not only the evil deed but also the evil lust by saying : "Thou shalt not covet," and that the Apostle Paul in Romans 7 designates this coveting or lusting particularly as sin, was by him either overlooked or ignored. That the law of God, which is the only criterion or means for the discovery and correct apprehension of sin (Rom. 3. 20 ; 7. 7), does not only require a righteous doing and not doing as regards the outward life, but also and chiefly, too, an all-controlling heavenly-mindedness, a perfect love to God, constituting a perfect inward righteousness and a holy state of heart—this seemed to be unknown to this editor. Appreciating such passages as the following : "Let this mind be in you which was also in Christ Jesus" (Phil. 2. 5 :) ; "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark 12. 30 :) ; "For it is written, Be ye holy, for I am holy" (1 Peter 1. 16) ; it will appear clearly that the law does not only require of us thus to *act* but thus to *be*, and whatsoever does not harmonize with it is sin. Really the *not being* what the Word of God requires is the essence of sin implying carnal-mindedness, from which spring forth the actual transgressions as the natural fruit. As the perfect love to God is the chief commandment so the absence of this love, and consequent carnality, is the chief sin because it is the exact opposite of the chief commandment. And if there is any remnant of this sin in the shape of evil desires and affections yet cleaving to a Christian and making itself felt at times, then is this, in the nature of the thing, to be regarded as sin, and no other name for it is admissible, theologically and scripturally considered. When the Scriptural doctrine of sin is evaporated, then the doctrine of sanctification must also become superficial and volatilized, for one conditions the other unavoidably. As deeply as sin has penetrated man, so deep and thorough must sanctification become.

This shallow view of sin which limits it to its actions only was strongly defended by the skillful pen of the editor and found considerable



assent, but also produced not a little solicitude and contradiction among preachers and members, to which Bishop Esher gave expression in several articles in said paper. But a considerable tension on account of this matter continued until the next General Conference.

**§ 108. An Old Opponent of the Evangelical Doctrine of Entire Sanctification Speaks Again.**

Rev. Solomon Neitz, of whom the reader has already heard, published a sermon on the text: "And the very God of peace sanctify you wholly," (1 Thess. 5: 23), in a secular paper, called *The Lehigh County Patriot*, in its issue of June 11, 1867, printed at Allentown, Pa. This sermon he had previously preached at Philadelphia, Pa. In it he reiterated points of doctrine which the General Conference in 1859 had declared to be erroneous, and amplified them with additional arguments and assertions. This sermon, however, sounded an opposite note to that of the English editor. In it he not only contended that "lust" is sin, but that in the regenerated person (whom he declared to be sanctified at the same time) sin remained and even exerted its power to a certain extent. We read in that sermon, for instance: "However, the defeated but not annihilated power of sin will maintain itself in the life of one who is sanctified, on the one hand by involuntary movings which are present before the better will can prevent them, and, on the other hand, by an intermixing of sinful elements even into actions that spring from a holy source." Again: "The virtues of those who stand in holiness are usually entangled inseparably with their faults, and so entirely amalgamated with them, that these often represent but their other side, which should remind us emphatically of the deep radicality (*Einwurzelung*) of the sin-principle in our being." Again we read in this sermon: "For, alas, we must recognize in our inward man a continuous root of sin, a certain evil potency, which seeks to maintain itself in all the activities of our lives."

However, it is frequently said in this sermon that sanctified Christians must overcome sin again and thereby the "new man" would acquire more strength, and sin would be diminished in this wise. "But by thus overcoming, the new life will expand more and more, and the power of the old man becomes weaker, and limits itself more and more to the mortal body—which is not yet regenerated—and will end certainly at last, if not sooner, in the death of this body, as being the seat, though not the source of sin."

The reader may remember how some years previously this man insisted that he would not teach anything contrary to the doctrine of the Evangelical Association, but after the General Conference in 1859 had almost unanimously declared that his teachings contradicted the doctrine of his Church, he came out still more definitely with his views. In his letter to Bishop Seybert—ten years before this—he treated the Wesleyan view of sanctification very contemptuously, and eulogized the "German," *i. e.*

Lutheran view instead. How thoroughly he had adopted the latter will appear quite clearly by comparing the above cited paragraphs with the comments of the Lutheran, Otto von Gerlach on Romans 6, 7, where he says: "Although the body of man is not the source but the seat of sin, as through sin, the flesh, the world, the finite, have obtained superior power over the spirit. . . . . The new life begins within through faith, after the old man has died with Christ. When this has been accomplished in the innermost heart of man the life of the old man will yet continue in the flesh, yet so that it will ever again be overcome by the new life, and by this overcoming the new life expands more and more, the power of the old man is limited more and more to the mortal body and will finally cease in the death of this body as being the seat of sin, and the new life will find its consummation in the glorification of this body." If one would compare this sermon with Lutheran writings on sin and holiness he would find—as above—that its main positions are extracts from them, and not a few sentences are literally copied. In private circles N. concealed it no longer that his doctrine was the "reformatory" one, as he termed it, and later on he stated this also publicly.

This sermon was circulated considerably throughout the Church and increased the unrest and tension more than ever before. Two opposite extremes were now advocated: The editor wrote that sin ceased entirely in conversion or regeneration and hence there was no need of a special sanctification from it; the other asserted stoutly that sin remains in the sanctified, and maintained its power more or less in all the activities of life; it would, however, be confined more and more into the mortal body until it would certainly cease in death if not before. Hence this man also taught there was no entire sanctification (which he called "special sanctification") possible in this life. On this point the two extremes met and coincided with each other. The view or theory of the first was somewhat tainted with Pelagianism, and the view of the latter was solidly Lutheran, whilst both contradicted the doctrine of the Evangelical Association, which is, to speak dogmatically, distinctly Wesleyan.

#### § 109. A Portentous General Conference.

On October 10, 1867, General Conference assembled in Pittsburg, Pa. Seeing in advance that very important business was to be transacted, a delegate, immediately after the organization of conference, offered the following resolutions, which were unanimously adopted:

"As this conference represents the entire Evangelical Association, which is a branch of the Church of Christ on earth, and hence its transactions will pertain to the eternal welfare of thousands of souls and the glory of God and therefore, as well as for other special reasons, this conference session will be a highly important one;

"And as we as co-workers with Christ, called by Him to assist in the upbuilding of His spiritual temple are under the highest responsibility,

and yet are but men who are liable to err, and we therefore need to seek our competency and wisdom for this work of Him by prayer ;

"And as, furthermore, our Annual Conferences at their last sessions have given us in this respect a good example, which was accompanied with good results, therefore

"*Resolved*, That every morning after the opening of the session at least one hour be spent in singing, and earnest, believing prayer, especially for ourselves as a General Conference, and for an abundant blessing on the work entrusted to our hands ; accompanied with such other exercises as may be suitable to this end. Further

"*Resolved*, That our worthy Bishops be requested to take charge of these exercises, and conduct them according to their ripe wisdom or appoint such members of this body as they may choose for this purpose."

These hours of prayer proved very beneficial and were conducive to the progress of the business under the influence of the blessings received through prayer.

As that man of God, Rev. George Miller, in the early time of the Association, wrote of their conference sessions, so it could be frequently said of this conference : it was like an ante-chamber of heaven !

#### § 110. Charges against Rev. Solomon Neitz—the Third Time.

On the second day of the session Bro. William W. Orwig arose and preferred the following charges :

"That Bro. Solomon Neitz holds the following doctrines :

"1. That sanctification is not a special work distinct from justification.

"2. That every converted person or believer, even every babe in Christ, possesses entire sanctification.

"3. That the sanctified Christian is not fully saved from sin, nor could be thus saved in this life."

In connection therewith Bro. Orwig offered the following preamble and resolution :

"As Bro. Solomon Neitz was placed under charges at the General Conference held at Naperville, Illinois, for having in two pamphlets and also in *Der Christliche Botschafter*, taught and spread a holiness-doctrine contrary to the creed and Discipline of the Evangelical Association, and that conference declared that none of our preachers should harbor, teach or spread such a doctrine—but as Bro. N. had since that time taught and preached the same doctrine publicly and published it also in print, therefore

"*Resolved*, That he and each one of our preachers be herewith prohibited in future from advocating or spreading said doctrine, and that we will endeavor, and that all our preachers be admonished, to teach Christian perfection, and all other doctrines uniformly and in accordance with our creed, as contained in the Discipline."

Several delegates now desired to be informed what were the transactions at Naperville and in compliance with this wish they were read from the record of that conference; and then, upon motion by Reuben Yeakel, it was ordered that the sermon published by Bro. Neitz in *Lehigh County Patriot*, to which Bro. Orwig referred in the charges, be read, which was done by the Assistant Secretary, Rudolph Dubs.

Quite unexpectedly a motion was now made by a western delegate to lay this whole matter upon the table, which motion was — to some extent under the influence of a misunderstanding — adopted. It was afterward ascertained that the author of the motion had intended to table the matter only temporarily and a number of delegates had voted for it under that impression. On the following day a motion was made to take the case from the table and proceed with it, against which, however, strong protests were raised. But it was maintained that a formal charge against a member of conference which had already been admitted and action had upon it, could not be laid on the table by motion, without any judgment thereon, for this would contradict all jurisprudence, and that the business rules of this conference provided that only motions, propositions, etc., but not charges could be laid on the table. Thereupon the chairman, Bishop Joseph Long decided, that the matter could be taken from the table, which was then done by a resolution.

Upon this Bro. Orwig proceeded to prove the charges, using the published sermon as his evidence, and thereby supported the charges. Bro. Neitz, who asserted that this proceeding was not legal, yet gave an explanation and made a defense, whereupon the matter was referred to a committee. In his defensive explanation Neitz asserted again that he did not intend to oppose the doctrine of the Evangelical Association “essentially” (*wesentlich*), but it appeared to him that only an “intolerant schismatic fight about words was carried on,” in which each one would stick to his favorite expressions. He himself had always preached salvation from all sin (!), he had even spelled the word “all” in his sermons—in short, he represented himself as the one who had advocated salvation from all sin in this life most distinctly in his sermons. This was, however, in flat contradiction to his published pamphlets and the sermon in question, which he had preached in Philadelphia in the Winter of 1866—from which we have given extracts above. He went so far that he now coincided with the Editor of the *Evangelical Messenger*, and declared his opposition against the expression in the Discipline, which treats “evil affections and desires” as being sin, and denounced that definition as being “contemptible” in his view, and that he had often wished it was not there — yet, as far as he was concerned it might remain there. In this “explanation” he abandoned the stand-point he had occupied in his publications, in which he had defended the permanent continuation of sin, even in sanctified persons, and inclined to the view of the Editor of the *Evangelical Messenger*, who now assisted him quite zealously during this transaction.



Bro. Neitz also undertook to explain some of his expressions quite differently from what they really implied according to their legitimate sense. He said, for instance : when he said the child in Christ possessed full sanctification—this was censured, but he wanted only to say that the babe in Christ possessed a *valid* sanctification which was of the same nature as that of the young man and father in Christ. That which in his publications he had repeatedly called “sin,” he now designated “an evil potency, an evil principle, an evil root,” and said that he meant thereby, “that disturbing element which is inclined toward evil—the rebellious power which continually seeks to maintain itself, and exists in the best of men,” which some people designate as the possibility of sinning, etc. His explanation consisted chiefly in this, that he did not mean to say what his words in accordance with the laws of language and general use really express.

As Bro. Orwig insisted that he did not wish Bro. Neitz to be punished, but only, that his doctrine be prohibited ; and as General Conference also desired that a statement of the doctrine of holiness might be adopted, which should serve as a rule for the guidance of each preacher in the Association—the committee presented the following report :

“*Resolved*, That we, after a thorough examination of the sermon in question in the light of the Scriptures and our creed, have come to the conclusion, that Bro. Neitz makes use of expressions, phrases and figures of which we decidedly disapprove,\* but in view of his explanation it seems to us it was not his intention to proclaim doctrines which differ essentially from those of our Church, and therefore we unanimously recommend his acquittal.”

Thus we see that this committee did not base their deliverance upon the contents of the printed sermon, nor the proofs that the plaintiff presented ; in the language of a member of the committee on the conference floor : “The committee did not base the acquittal upon his printed sermon, but upon his explanation of it, and his defense before conference.” †

In view of the fact, that still another committee was to be appointed, which was instructed to prepare an official deliverance of General Conference on the doctrine of holiness, the conference adopted the above report. And thereby Mr. Neitz was not only acquitted, but it was also decided, that he meant many things very differently from what his words, both in the pulpit and through the press did say. But he insisted : “Let me give the thing the name which I can find for it !” Thereby admitting that he could

---

\* Some of these expressions were as follows : “*Potenz*, (potency), *subjectives Wurzelleben* (subjective root life), *alteriren* (to alter), *hæchsten innerweltlichen Tendenz* (highest inner-worldly tendency), *aromatische Dämmerung* (aromatic dawn), *unberufene Amphibolie* (uncalled-for amphibology), *Psyche*” etc., together with un-theological sentences, which in their literal sense contradicted the doctrine of the Evangelical Association.

† General Conference Journal of 1867, page 45.

not make himself intelligible in the way other people make use of and understand language !

**§ 111. Unanimous Declaration of General Conference on the Doctrine of Sanctification.**

A committee was appointed consisting of the Bishops and one member of each delegation with instructions to prepare an authoritative deliverance on the doctrine of holiness and present it to conference. The committee then consisted of the following persons : Joseph Long, John J. Esher, Francis Hoffmann, Emanuel Kohr, Theophilus G. Clewell, David Fischer, Henry Rohland, Henry Huelster, John Dreisbach, William Schmidt, Michael Krueger, Michael J. Miller, Henry Lageschulte, John F. Schreiber.

The task of this committee was a very important one, and the report, if adopted by the conference, must, of course, become the governing standard in this matter, and thus be a decisive document. It was, therefore, awaited with intense expectation. It read thus :

"Your committee desires to submit the following as their unanimous report on the doctrine of sanctification :

"As for some time past different opinions and views of the doctrine of sanctification and Christian perfection have been advanced among us, and as this state of things threatens harm in various ways, therefore

"*Resolved*, That we are still convinced, as we have hitherto been, of the Scripturalness of the doctrine of sanctification and Christian perfection as contained in our book of Discipline, and delivered unto us by the fathers of our Church, and unanimously declare that we, as we have hitherto done, shall also in future, hold to, teach and defend the following points :

"1. Our Lord and Saviour Jesus Christ is the only but all-sufficient source (cause), and the perfect pattern of our sanctification and Christian perfection.

"2. Entire sanctification has its foundation in regeneration, and consists in a complete consecration to God, and salvation from all sin, *i. e.*, all evil affections and desires, together with the enjoyment of the perfect love of God wrought by the Holy Ghost, and Christ dwelling in us, whose blood cleanseth from all sin.

"3. Christian perfection consists in this, that we at all times and under all circumstances love God with all our hearts, our neighbors as ourselves, and God's children affectionately, and thus have the mind that was in Christ, and walk even as He walked.

"4. That this state of sanctification and Christian perfection is attainable in this life, yea, long before death, and may be retained unimpaired by watchfulness and faithfulness, even unto the end, with a continual growth in grace, and progress from glory unto glory.

"5. That this state is obtained by an entire consecration and offering of ourselves to God and faith in our Lord Jesus Christ ; these being the

only conditions taught and laid down in the word of God — usually by a gradual progress, but often also instantaneously, in proportion as our consecration is complete, and our faith in Christ is strong, excluding all doubt.

*“Resolved, further, That we most earnestly advise all our preachers that they, in all their public teachings and sermons, as well as private instruction on this all-important subject, carefully and deliberately use such terms and phrases as cannot be misunderstood, nor lead to deviations from the clearly expressed sense of our doctrine, so that uniformity of opinion may prevail among us, and we, as nearly as possible, use one mode of expression.”*

After a brief discussion of this report it was unanimously adopted by a rising vote, whereupon the chairman, Bishop Joseph Long, with emphasis remarked: “I wish right here to call attention to the fact that the General Conference of the Evangelical Association has just voted unanimously, and if this is not paramount authority then there is no binding authority in our Church!” This remark made a deep impression.

Some one now addressed the question to the chairman, what should be held with regard to holiness meetings, and whether they ought to be encouraged or suppressed? To this the Bishop immediately answered: “I should think that if such meetings are held in the fear of God for the purpose of seeking and promoting holiness, we ought to rejoice over and co-operate with them, but when they degenerate, the contrary ought to be done.” \*

It was then generally believed that this important subject was settled by supreme authority by the adoption of this report, and that in the future all those who voted for it especially, and all preachers in the Association would conscientiously respect it, as behooved loyal servants of the Church. The compiler of the General Conference Journal (pamphlet), Bro. Charles G. Koch, inserted at the proper place the following paragraph: “Well might one hear several exclamations: Praise the Lord!—for by the adoption of this important document we stand united in one of the most important doctrines of our dear Association as it is contained in our Discipline, and it is to be hoped that in the future all misunderstandings and deviations will be avoided. God grant it—Amen!”

#### § 112. Whence came the Article on Sanctification in the Discipline?

As the deliverance of the General Conference refers to and re-affirms the doctrine on sanctification as contained in the Discipline and transmitted to us by the fathers, it seems to be quite proper to answer the question in the above heading at this place.

Whoever desires to acquaint himself fully with this doctrine, ought necessarily to study the article on sanctification and Christian perfection in the Discipline quite thoroughly. Said article contains the so-

---

\* General Conference Journal, 1867, page 68.

called "Wesleyan Holiness Doctrine" as it was developed and formulated by Rev. John Wesley and his co-laborers during the great awakening and revival of true godliness under their labors in the former century.

During the agitation in the Evangelical Association, which was produced and for a number of years continued, by the publication of Neitz's pamphlets, etc., the author of those publications and several others, allied with him, asserted that the article on the doctrine of sanctification was not contained in the first edition of our Discipline. The compiler of this History was thereby induced, at that time, to thoroughly investigate this matter.

At a certain time we were joyfully surprised by finding a copy of the first edition of our Discipline, compiled by Rev. George Miller and published in 1809, and behold! it contained the article on sanctification literally as it is contained in later editions. Still greater was our satisfaction when a little later on we obtained also a German copy of the Discipline of the Methodist Episcopal Church, which translation was ordered by the Philadelphia Conference of that Church and was published by Rev. Henry Boehm in the year 1808, and that Discipline contained the same article on sanctification, literally, as contained in our Discipline of 1809. And as this Discipline was a translation from the English Discipline of that Church, this fact pointed still further back. After considerable correspondence with several leading men of that Church and the acquisition of a copy of their first Discipline of 1784, and several books which elucidate the development and formulating process of their doctrinal system, the source of our article was discovered, of which we here insert a condensed statement.

The first Methodist societies were regulated by the "General Rules" which were established by the Wesleys in 1743 and the Regulations which were adopted by the conferences from 1744 onward. These were published from year to year as the so-called "Larger Minutes." These publications were afterwards collected and published in a volume, entitled: "Minutes of several Conversations between Rev. Mr. Wesley and others, from the year 1744 to the year 1789." By the same rules the Methodists in America were largely governed from the time of their organization in 1766, and further rules were added until the year 1784. After the independence of the United States had been recognized, the Methodistic work in America became independent of British Methodism, and the Episcopal Methodist Church in this country was organized and the first Discipline published under the following remarkable title: "Minutes of several Conversations between Rev. Thomas Coke, LL. D., the Rev. Francis Asbury and others at a conference begun in Baltimore, in the State of Maryland, the 27th of December, in the year 1784. Composing a Form of Discipline for the Ministers, Preachers, and other Members of the Methodist Episcopal Church in America."



Whoever is acquainted with the history of the earlier Methodism in England, will know, that at the conferences which Wesley held with his preachers from 1744 onward, the doctrines and manner of preaching by the Methodists were discussed and established, and the results were put on record in the form of questions and answers, hence these conferences were called "Conversations," *i. e.*, discussions or mutual exchange of mind.

Now in the above mentioned "Minutes" by Wesley and his preachers, we find the greater part of our article on sanctification, beginning with § 30, page 25, as it now stands in our Discipline: "Let us, then, seriously and explicitly admonish all believers, ardently to strive for Christian perfection" etc. Gradually they discussed and established other points of this tenet and in later times some paragraphs from Wesley's writings were added, until the article was completed, as we now have it in the Discipline under the rubric: "The Doctrine of Christian Perfection; how we may attain to true Holiness of Heart even in this Life."

In the year 1812 this and other doctrinal articles were left out of the M. E. Discipline and published in tract form. Our Discipline contained all these articles in the first and second editions, but they omitted them in the third edition (1831), excepting the one on sanctification, which has been retained ever since "as the established and standing doctrine of the Evangelical Association" as Rev. John Dreisbach says — and as such it was unanimously reaffirmed by the General Conference in 1867 and declared to be valid for all time to come.

Thus we see historically and unmistakably, that this article contains one of the fundamental doctrines of the Evangelical Association, and that the same was contained in the Discipline from the very beginning, and that theologically and dogmatically considered it is thoroughly Wesleyan.

And what is the general expression of the Evangelical Association concerning this doctrine? That man of God, Rev. Jacob Albright became a member of the Methodist Episcopal Church after his conversion, which Church holds the Wesleyan doctrine and the Wesleyan belief that they have been raised "to spread Scriptural holiness over these lands." Being a Methodist he became intimately acquainted with this doctrine, and in his case it became both a real experience and practice. He says: "I entered into a state in which my heart was almost constantly lifted up to Him (God), and I obtained power to live temperately in all things, and to *love God above all things* and my *neighbor as myself*, for God in Christ quickened my soul, so that *I did not live unto myself*, but *to the glory of God* and the salvation of my fellow men." Any one who is acquainted with Wesley's writings, and the modes of expression in Methodist theology, will readily see that the phrases printed in italics above, denote the grace of entire sanctification.

Rev. John Dreisbach, who for some time traveled and labored with Albright, says: "Albright did not only profess, but he lived deeply in entire sanctification. He had perfect control over his passions; everything

was kept under the discipline of the Spirit, and he lived in the perfect love to God and his fellow men.”\*

Rev. George Miller, who was a co-laborer with Albright, reported a conversation which Albright had with him by which he learned to know his view of the practical value of perfect sanctification. Miller fell into a heavy temptation during the second year of his itinerancy. He relates how Satan attacked him in such a manner “that all the conflicts, trials and persecutions he had to suffer were but a trifle in comparison, yea, but a hundredth part, for it is simply indescribable what I had to suffer from the devil in a short space of time.” — He was frequently compelled to get off his horse, and sank faint to the earth, and desired, like Elijah, to die. At times a great fright came upon him, and he imagined that his life was in danger. He was almost determined to cease from preaching and leave the Gospel field. “But man’s extremity was God’s opportunity.” He writes : “Bro. Albright, no doubt directed by God, traveled across my circuit and paid me a visit. My condition was not unknown to him for it seemed to me as though his pleasant gaze entered my inmost soul, so that I could not refrain from tears. ‘You intend,’ he said, ‘to quit preaching.’ My answer was, ‘Yes, I am nearly persuaded to do so,’ and told him further that preaching had become such a heavy burden, that I could bear it no longer.’ He smiled, and replied : ‘Come, let us go aside and pray together.’ We went to a woods and on our way thither he asked me whether I had done wrong in anything ? I replied : ‘I know of nothing I have done that is not right, except that I am unwilling to preach any longer,’ and told him my severe trials as well as I could. He spoke but few words and then added : ‘You must not give the Bible over into Satan’s hands, but hold it fast and oppose him with it.’ We then knelt down and he prayed earnestly and soon the devil was compelled to flee from me, and allow me to use the Word of God. I now again realized that God’s Word was truly on my side, and that it was none of the devil’s business. My joy was so great that I praised God aloud, not being able to restrain myself, because through one prayer of faith the devil was put to flight.

“Albright then encouraged me by quoting from God’s Word, namely, that the promise was : ‘Thou shalt tread upon the lion and adder ; the young lion and the dragon shalt thou trample under foot.’ (Psalm 9 : 13 ; Mark 16 : 18.) And that if I lacked wisdom I should receive it from God through faith and earnest prayer, not only to bring sinners to repentance and conversion, but also to instruct and build up God’s people in true religion ; for all sufficiency came from God and whosoever would seek would also obtain it from God. He also asked me as to whether I had obtained the grace of entire sanctification ? I answered I could not say that I had. ‘Then you cannot preach sanctification with power,’ he replied, and exhorted me to seek this grace without delay, else I could not stand

---

\* *Albright and His Co-laborers*, page 43.

in great trials, for the devil would not cease his attacks, and therefore I should seek this grace in order to overcome, and willingly and with thankfulness accept all hardships and crosses as coming from the hand of the Lord. This sank deeply into my heart, and with tears I besought the Lord for the sanctification of my soul. . . . . I longed to be wholly delivered from all evil desires and affections, and on this account I once spent nearly a whole day in agonizing prayer, and thus the Lord brought me nearer to perfect holiness, so that I could confidently trust in Him that He would yet bless and anoint me in such a measure with His Holy Spirit, that through Him I could overcome the devil, the world and sin. Through this grace I learned to know that all adversities and the plots of my enemies must work for my good and the establishment in the truth of godliness."

Miller further states that notwithstanding these blessings he did not realize the assurance of entire sanctification and then proceeds: "Nevertheless I had to pass through much suffering. I was sick, my eyes were very weak, I sustained great losses in horses and had other temporal difficulties, on account of which I was often compelled to go to God in prayer, but always found great consolation. About this time I spent several days in Albright's company, and of course told him all about my troubles and trials. He replied: 'Your sufferings are severe, but it is somewhat your own fault, that they seem so burdensome and you feel so depressed as you are unwilling to bow submissively to God, and as long as you continue in this frame of mind, God will work no change in your condition. For if you were entirely sanctified from all these weaknesses and would steadfastly continue therein, you would not only not complain of your sufferings, but you would be satisfied and contented with the dealings of God with you and praise Him even for all things.' In this way he pressed upon me the duty of yielding myself wholly to God, to be content with my lot, and earnestly to follow after holiness in order to endure temptation. This exhortation impressed me very deeply, so that on our journey to a meeting, a distance of thirty miles, I spent most of the time in weeping, and in the evening I wrestled about an hour in prayer, until I was finally overwhelmed with a mighty stream of love, so that I could most devoutly love, praise and adore God for all trials and sufferings, yes, I could love my bitterest enemies and persecutors, and thanked God that He chastised me in so many different ways, that I might not be damned with a wicked world. I positively knew that all things must work together for my good, and I now felt perfectly willing to kiss the rod, and to walk before God in childlike confidence. Praise, honor and glory be unto Thee, my Father and my God! Oh, that I might eternally thank Him for it!"

"From this time on," he continues, "I could talk and preach more clearly upon the subject of sanctification, but did not have sufficient confidence in myself to make a public profession that I had experienced it, un-

til at several 'big meetings' and at a conference where God powerfully supported me with His assistance, the work was tested."\*

Later on he writes again: "From this time forth I realized the grace of entire sanctification in such a measure and in such quickening power as compelled me to confess this grace publicly while preaching, or do violence to my convictions; for the doctrine of holiness flowed from my lips involuntarily, so that I bore a certain and clear testimony before God and the Church, and could say: 'Not I, but the grace of God in me.' The Lord seemed especially to bless the preaching of this doctrine which gave me great joy. Some of the brethren became so fully assured of this truth that they seemed to have outstripped me when we met in conference session the following year. Blessed be the name of a gracious and merciful God, who has blessed this doctrine of holiness to the edification of many souls!"†

In his little book on "Practical Christianity," Mr. Miller writes on this subject in his simple style, as follows: "Holiness or Christian perfection, which Christ requires of His disciples and all true believers (Matt. 5: 48), He will also cheerfully grant unto all who desire it with their whole heart, and seek it by believing and confident prayer in true humility and submission, surrendering all self-will, and humbling themselves under the hand of God. Whosoever will surrender himself, soul and body, unto God, and by faith lay hold upon the sanctifying love of Christ, will soon attain to the happy state of grace in which he submits to all the sufferings and afflictions of this life as coming from the hand of God, not only with resignation, but also with gratitude. Hence he can love God with all his heart, soul and strength; reign over all his spiritual enemies, and successfully resist every temptation the moment it is presented without yielding as is often the case with weak Christians."‡

Mr. Miller defines this sanctification as follows: "The grace of perfect sanctification is the complete victory in us through Christ, so that we can momentarily resist and overcome all temptations and allurements to sin, so that evil or sin can neither inwardly nor outwardly reign over us. But the sanctified person dare not think for a moment that he is not exposed to the danger of being tempted and lured into sin; he has much rather reason to be watchful and prayerful, and to work out his salvation with fear and trembling; but he can also be assured that the grace of God, through Christ, is stronger than the devil, the world and the flesh. Whosoever does not receive this grace in vain, but perseveres in it with watchfulness and prayer unto the end of his life, will be preserved from all sin and kept unto eternal life."\*\*

The reader will perceive that the above is not a critical-theological, but a very practical definition, just of the kind Miller and his contempora-

\* *Albright and His Co-laborers*, pages 228-230.

† *Albright and His Co-laborers*, pages 248, 249.

‡ *Practical Christianity*, pages 44, 45.

\*\* *Albright and His Co-laborers*, pages 245, 258.



ries were themselves. The "Fathers" understood by "perfect victory" precisely what the article on sanctification in the Discipline teaches. "We are unanimous that we may be redeemed from all sin long before we die; that is, from all evil affections and desires."

In this sense also the third question to the candidates for the ministry is to be understood: "Is the love of God shed abroad in your heart, by the Holy Spirit, in such a measure that you have complete victory over every sin, inwardly and outwardly?"

Bishop John Seybert once stated the view of the Evangelical "Fathers" in a sermon on this subject, when he declared that "perfect victory" or entire sanctification may be known by the manner in which, when a temptation to a former favorite sin presents itself, the entire inner man rises against and repels it, so that he abhors that darling sin above all, instead of entering into a prolonged conflict with a secret inclination to it. In such an one the very "taproot" of sin was eradicated. This explanation certainly does not lack clearness.

Rev. John Dreisbach, of whose earnest preaching on sanctification we have already reported,\* wrote a letter to the author of this history in the year 1869, in which he expressed his joy over the so-called "holiness movement" of that time, and gave the following emphatic written expression on the doctrine of holiness: "The doctrine of Christian perfection in our Discipline from the beginning, was considered and held by the Fathers to be the established and standing doctrine of the Evangelical Association on Christian sanctification as the basis of Christian perfection; and I hope our Church will ever hold this truly Biblical doctrine, faithfully teaching and living it, to the honor and glory of God. The Holy Spirit sanctify our ministers and the laity, is my prayer; and this He will certainly do as soon as they by faith consecrate themselves entirely to God in his blessed service.

"But if there ever come a time when the Evangelical Association rejects this doctrine and discards it, then should 'Ichabod' be written in place thereof, for then 'the glory is departed from Israel.' Let us, however, hope and pray in faith, that this may never be the case, but that Israel may go up and possess the land and God may be forever glorified!"†

Rev. Charles Hammer said in a sermon preached at the session of the General Conference at Naperville, Illinois, 1871: "Should some one ask, what do we understand by the state of sanctification? I answer, that I hold the same view of it that I had forty years ago, and have not deviated from it in the least. It is the doctrine believed and taught by Albright, Miller and the Fathers, and is the doctrine of our Church as contained in the Discipline. I will here mention a few of the main points which were made prominent by the Fathers when they defined this state of grace. They said

\* Volume I., page 123, etc.

† *Albright and His Co-laborers*, pages 306, 307.

that sanctification consists in the cleansing from all sin inwardly and outwardly, so that one has perfect victory over it. Again it involves an entire devotion—that one is given to God with spirit, soul and body, doing the will of God with delight and joy. Furthermore it means to be filled with all the fullness of God, so that the love of God fills, quickens and governs the whole heart. This is the state of sanctification. This state is attainable in this life. It was a great blessing to me and others that this doctrine was emphatically preached when I was young—forty-five years ago. Many were thereby induced to seek this blessing of sanctification. Many have gone home to their eternal rest, others still live and are pillars in the house of God. The work which they have built upon this ground, is still standing, and the fire has not done it any harm. The gold still exists, and has neither been darkened nor consumed.”—

Thus we see what great importance the Fathers Albright, Miller, Dreisbach and others attached to the doctrine, experience and practice of entire holiness. And with them fully agreed such leading men as John Walter, Henry Niebel, John Erb, John Kleinfelter, Bishop John Seybert, Bishop Joseph Long, Henry Fischer, William W. Orwig, Charles Hammer, John P. Leib and others, and defended it with word and pen. Really, there was never a dissenting voice heard in the Evangelical Association before the year 1857. And, as we have seen, the General Conference in 1867 concluded unanimously to hold fast and defend this doctrine as contained in the Discipline and transmitted to us by the Fathers. But has this injunction been heeded?

### § 113. The Address of the Bishops.

In their deliverance the Bishops expressed their joyful gratitude that the Civil War was ended, and “the country was liberated from the cruel disgrace of slavery.” Also “that the work of reformation and holiness was revived afresh in the Church and promises for her a glorious future.”

Concerning the “location, dimensions and interior appointments of Church edifices,” they recommend improvements. They were glad the “Evangelical spirit permeates the Association and a strong movement was making itself felt to obtain that higher state of Christian life to which the Scriptures direct, and follow that holiness without which no man shall see the Lord.” They warn against excesses in connection with Sunday-school festivals, “picnics” etc., and deplore that “worldly conformity and luxurious living with their fruits of pride and vanity find entrance in places where the congregations are becoming wealthy.” They press the fact especially upon the attention of the ministry. They rejoice over the fact that many preachers endeavor to advance in theological knowledge and in the manner of preaching, but deprecate the fact that others are trying to get along by the use of sketch-books, and become superficial whilst they appear in the dress of others. “Such are mere imitators of others and seldom accomplish any good by their preaching.”

The prosecution of the mission work is highly spoken of, and earnest, hortative admonition given in favor of the young. The Publishing House has passed safely through the war crisis, and the business requires enlargement and energetic management, in order to meet the wants of the Church. The high school cause has to battle with difficulties and ought to receive a better support. The orphan cause has very happily made a good beginning and will, doubtless, receive the hearty support of the whole Church. They finally point to the greatness and importance of the whole work entrusted to the Association.

The Bishops evidently saw much that was good and praiseworthy in the Church, but also noticed evil tendencies insinuating themselves among the ministers and members.

#### § 114. The Orphan Cause.

The Ohio Conference had already made a promising beginning in establishing an Orphan Home at Tiffin, Ohio, but a strong desire was manifest, that it might be made an institution of the whole Church. A strong committee was appointed to take this matter into consideration, whose report was adopted; and as it presents a very satisfactory view of the subject, we insert it here, as follows:

"As the General Conference of 1863 deemed it a sacred duty and also due time that the Evangelical Association should provide for the establishment of orphan institutions for the support of poor orphans, and as the conference for this purpose issued a call and gave encouragement to the Annual Conferences; therefore

"1. *Resolved*, That we heartily rejoice that the Ohio Conference, following that call and the indications of Providence, has commenced this noble work by establishing an orphan institution, and has received a considerable number of poor, needy orphans into its care.

"2. *Resolved*, That we deem it at present appropriate to have but one orphan institution as the general property and enterprise of the Evangelical Association;

"And as the Orphan Institution at Tiffin, O., has become the cause of the whole Church, by the reception of poor orphans from the several conference districts, and by pecuniary contributions from all parts of the Association;

"And as, moreover, the Ohio Conference and the Board of the Institution at their last sessions not only expressed their wish, but also directed a request to this body, to adopt the aforesaid institution as the property of the whole Church;

"And further, as the recently purchased tract of land for this purpose, is situated in the northern part of Ohio, in an eminently beautiful, healthy and rich section of country and its locality is specially adapted for such a Central Institution: therefore

"3. *Resolved*, That we declare the Ohio Orphan Institution to be the institution of the Evangelical Association of North America, and order that the incorporation and constitution be changed accordingly.

"4. *Resolved*, That this institution shall be managed by a Board consisting of five trustees, three directors, and one superintendent. Of the trustees two shall be elected for three years, two for two years, and one for one year, by the Ohio Conference at its annual session, from the preachers and members of the Evangelical Association. The superintendent is to be elected for four years by General Conference.

"5. *Resolved*, That this Board shall be amenable to the Ohio Conference, and shall therefore keep a special book, in which all transactions, etc., shall be recorded, and which shall be submitted to General Conference for its examination and approval.

"6. *Resolved*, That we deem it proper, in order to meet the wants of the cause, that this conference elect an agent at this session, who shall collect contributions and bequests for the support of the institution for orphans, according to the directions of the Board, until the next session of General Conference.

"7. *Resolved*, That we unanimously obligate ourselves to support this praiseworthy, benevolent enterprise according to our ability, and exhort and encourage all our preachers and members to do the same."

#### § 115. The State of the Church.

For the first time in the history of the General Conference, a committee under the above heading was appointed, and to it were referred many difficult and important subjects for consideration and report. This committee consisted of the following members of the conference: Reuben Yeakel, Charles Hammer, Henry Schelp, Michael J. Miller, Michael Hoehn, Melchior Meyer and Francis Herlan. Their lengthy report was discussed by the conference and with a few amendments adopted. As it contains several points that are of permanent importance and application, we insert it here, as the conference after mature deliberation adopted it, for the continued consideration and benefit of the Association:

"1. The Evangelical Association labored from its origin, and for a number of years exclusively in the German language, but during its growth and extension found itself necessitated, and hence also justified, in so doing, to introduce the English, and the great Head of the Church sanctioned the work in this direction by His blessing. But we find ourselves as a Church in a stage of development where many of our societies are in a transition from the German into the English, partly on account of the rising English-speaking generation, and partly on account of the English population surrounding us. Your committee gladly report, that hitherto we have suffered no considerable injury from this somewhat delicate and critical condition, but that we in all our enterprises labor together now as we did heretofore, as *one* Church, and as though we spoke but one language, remembering our



high calling, to preach the Gospel to all men, to lead sinners of all classes to Christ and to save souls—*immortal* souls. But we would, notwithstanding, in the spirit of this conference kindly and respectfully remind all our preachers and members of the existing necessity to exercise now and in future brotherly forbearance and Christian prudence, so that we, holding fast our calling, and fulfilling our mission, may nowhere lose what we have achieved, nor fail to harvest the ripe fields which the providence of God opens to us. In order properly to discharge our peculiar duties it is necessary that our preachers, the younger portion of them especially, study both languages earnestly and practically, and thus become in this respect also, all things to all men, in order to save some, yea, a great many. For this purpose we will also diligently strive to preserve and nourish the genuine, old Evangelical spirit of activity, self-denial and devotion to the salvation of souls.

“2. As regards picnics and other festivities—which subject has been referred to this committee—we coincide on this point fully with the Bishops in their address. Although such gatherings and excursions may be excusable, if properly and religiously guarded and conducted, yet it is well known that they are frequently and chiefly held for the purpose of introducing injurious customs and plays into the Church, and we can, therefore, but express ourselves disapprovingly and give warning on this point. Let us avoid, as our Discipline exhorts us, all such diversions as cannot be practiced in the name of Jesus—bearing in mind the injunction of the Apostle: ‘Let all things be done decently and in order.’

“3. On the Sabbath and the cause of temperance, which subjects were also referred to this committee, we desire to present the following :

“The day of the Lord is, according to the Holy Scriptures, a day of rest from all temporal business and is to be kept *holy*, according to God’s commandment, to the honor of the Lord, and the physical and spiritual benefit of man. According to this Divine appointment all vain pleasure-seeking on this day, as rioting, dancing, excursions, drinking, etc., together with temporal business, are entirely forbidden as direct transgressions of the Divine law, and we exhort all our members in accordance with our Discipline to abstain from all desecrations of the Sabbath day.

“With regard to the temperance cause we would recommend to our members that they frequently read and consider the respective sections of our Discipline. And as at the present time intemperate drinking breaks in like a deluge over our nation by the use of lager-beer, different wines and other beverages, which are held to be innocent by the world, we would warn those who belong to us most earnestly to avoid lager-beer saloons, drinking companies, and private tippling, and we hereby obligate all our preachers to set a good example by teaching and practice.

“4. On marriage—which has been referred to us—we would recommend the following for adoption :

“Marriage, being divinely instituted, is *sacred*, and during the life-time of the couple, according to Divine authority, indissoluble, except in the single case of adultery. (Matt. v. 32.) Hence we disapprove most decidedly of those frivolous marriages, divorces, and re-marriages for trivial causes so prevalent in our day, as sins against human nature, society and the order of God. ‘Marriage is honorable in all, and the bed undefiled, but whoremongers and adulterers God will judge.’ Heb. 13 : 4. Therefore be it

“*Resolved*, That we recognize no divorce as valid except it be based upon the only ground admitted in the Word of God—adultery—and none of our members ought to seek a divorce upon any other pretence, and it shall not be permitted that our preachers marry such as want to re-marry, but are not divorced legally according to the Word of God.

“In conclusion we would direct all our members to the condition of their membership in our Church, as laid down in our Discipline, namely : that they avoid everything evil and do all manner of good ; and in order to accomplish this to seek full salvation from sin and the perfect love of God in this life and diligently and faithfully make use of the means of grace, as : the reading and hearing of God’s Word, secret and public prayer, attendance at prayer and class-meetings, and the sacraments, that they may grow in grace, and honor their profession, Christ and the Church, and be a light of the world, a salt of the earth, and a blessing to their generation.”

#### § 116. Several Important New Laws.

For a number of years there had existed a somewhat painful consciousness of an improper relation of the officers of the Publishing House etc., to the General Conference. The conference had placed these officers into the Ohio and Pittsburg Conferences, and when the election of delegates to the General Conference took place, these two conferences were in a very unpleasant dilemma : they must either elect these officers as delegates, and thereby do injustice to their own members, or else elect delegates from their own members and thereby exclude these official brethren from General Conference. The latter seemed also very unjust toward these officials, because they had been taken from their conferences and placed into these conferences, not by their choice, but by the supreme body of the Church and besides the onerous and responsible work laid upon them, they were now also to be excluded from General Conference ! — This impropriety made a deep impression upon the Church from the fact that all these officials had been excluded from the membership of General Conference at Buffalo, N. Y., in 1863, and it was largely discussed during the intervening four years. The result we find recorded in the proceedings of the conference of 1867, as follows :

“Upon motion by Rev. Samuel G. Rhoads, the following resolution was adopted, which is to be presented to the Annual Conferences to be voted upon:

"Resolved, That the chief Book Agent, the Editor of *Der Christliche Botschafter*, the Editor of the *Evangelical Messenger*, the Corresponding Secretary of the Missionary Society, and the Bishops, at the time when they are not in the chair, shall be members of the General Conference *ex-officio*, provided they are elders, but the Annual Conferences to which they belong shall not, in making up the number of delegates to be elected, count the above named officers of the Book Establishment."

A very lively and interesting discussion of the proposition followed during which Rudolph Dubs of the Iowa Conference advocated its adoption, especially by eloquently presenting strong reasons, basing his arguments chiefly upon the ground of justice toward these officials and the Annual Conferences. Other brethren also pointed out the fact, that it would be very expedient to give these brethren who are doing the general work of the Church, a seat and vote in the General Conference, in view of their having a closer acquaintance with their departments and their respective prospects and wants, and thus being able to impart valuable information, and make themselves very useful by their co-operation with the conference. The proposition was adopted by a vote of 66 yeas against 11 nays. At the Annual Conferences this recommendation found a very favorable acceptance, and received far more than the required constitutional majority of votes. At a later period the Editors of our magazines and Sunday-school literature were added to these members *ex-officio*. And thus an important problem in our ecclesiastical economy was happily and satisfactorily solved.

For many years a serious lack was realized in our ecclesiastical economy, namely, that recommendations for new laws and necessary changes of old ones could be recommended only by the constitutional majority of the aggregate members of the Annual Conferences, and if during the session of the General Conference legal deficiencies were discovered, the Church had to wait four years until it could be remedied. At this conference, however, appeared a recommendation from the Annual Conferences, that General Conference be empowered also to formulate recommendations and send them to the Annual Conferences for action, whereby the process of making and changing laws was greatly facilitated. This law proved itself very advantageous.

Another good recommendation was presented by the required majority of members of Annual Conferences to the effect that in cases when a preacher had been "censured, suspended, excluded or located without his consent" by an Annual Conference, "he may appeal from such decision to the General Conference," and a provision was made for finally hearing and disposing of such appeals.\*

---

\* The General Conference of 1891 has amended this law by creating a special court of appellation for such cases.

### § 117. A Significant Repeal.

For many years there was a clause in the Discipline which prohibited the establishing of theological schools. This law was introduced at the time when the high school cause was vehemently discussed (1840-1850), and many fears were expressed that high schools would become "preacher-factories." The introduction of this prohibition was intended to dissipate all those fears. But at this time, when everybody believed that a missionary to the heathen must first obtain a pretty thorough scientific and theological education, the want of a school of our own for this purpose was strongly felt. Now the committee on heathen mission presented in their report the following passage :

"Your committee must sorrowfully report, that there has been no forward movement in the establishment of a heathen mission, and we are of the opinion that it would not be expedient at the present time to go forward in this matter, not for the want of means but rather on account of the want of a mission institute for the education and preparation of missionaries."

The conference found itself suddenly placed at the foot of a mountain that had to be removed ! What now ?—

Now the committee on schools and education brought in their report, in which they said :

"*Resolved*, That we recommend that a Biblical or mission institute be introduced into each of our existing high schools, as soon as practicable."

It was now clearly seen that the adoption of this report would be in conflict with the aforesaid prohibition in the Discipline, therefore the following resolution was moved :

"*Resolved*, That all rules in our Discipline and all General Conference resolutions in conflict with the report of the committee on high schools and education be herewith repealed."

This caused a lively debate, but conference adopted both the report and the resolution, and thereby the obstacle was removed—but the way was also opened to establish theological schools ; for a mission institute must of necessity be largely theological—and not a single voice in the entire Association was raised against it ! The Biblical Institute at Naperville, Illinois, is a fruit of those resolutions.

### § 118. Another Important New Law.

It was in due time proposed in the *Evangelical Messenger* and recommended by the constitutional majority of the members of the Annual Conferences to the General Conference that the following paragraph be adopted as a law—which was also done with great unanimity—as follows :

"The General Conference is the supreme court of law in the Church ; it shall decide upon the legality of all acts of Annual Conferences, and upon all cases as may arise between the Annual Conferences, and such as may arise between any incorporated society of the Church and its officers,



or any Annual Conference; and in its judicial capacity it shall decide, render verdict and declare judgment only on such cases as are lawfully brought before it for adjudication.

"It shall have power to make such rules and regulations as will enable it to execute the powers conferred upon it."

Thus was formulated and adopted as statute law what the General Conference according to its nature and authority had been from the beginning.

It ought to be remembered that according to this law, General Conference can judicially decide only cases which have been lawfully brought before it for decision. Not every one of its transactions is a judicial decision. No judicial decision can be obtained by presenting a *hypothetical case* before it for an expression, although such an expression of opinion, coming from such a body, is worthy of high respect. It can only *decide real cases*, lawfully \* presented for decision.

The latter clause in the above law is of great importance. It is broad enough to cover all things that General Conference is bound to do, but which it may on account of preventing circumstances not be able to do at once. This law enables this body to make any and all arrangements that may be necessary for the execution of the powers conferred upon it. The conference may appoint a committee for such a purpose, or it may refer the matter to another body existing in the Church or to one or more officers of the Church, as for instance: An Annual Conference, the Board of Publication, the Board of Missions, the Bishops, etc., which has very often been done and which proved to be a very wise and practical method in certain emergencies.

#### § 119. Friendly Visit by a Delegation from the Methodist Episcopal Church.

Since the visit to General Conference by a delegation from the M. E. Church in 1843, no official intercourse of this kind had taken place between these two bodies. But at this conference Dr. William Nast appeared as delegate from said Church, accompanied by Professor Jacob Rothweiler, and presented the following document:

REVEREND AND DEAR FATHERS AND BRETHREN:—

The General Conference of the M. E. Church, at their quadrennial session in May 1864, appointed the undersigned a delegation to visit your venerable body, and to present to you, and through you to the whole ministry and membership of the Evangelical Association, the Christian salutations and fraternal greetings of the Methodist Episcopal Church, desiring by this act to assure you, that we consider ourselves one with you

---

\* "Lawfully" is, however, quite broad in this connection. All the transactions of Annual Conferences, Missionary Society and Board, Sunday-School and Tract Union, Board of Publication etc., etc., etc., are lawfully brought thither for final decision. By appeal, petition, delegations etc., etc., cases may be brought lawfully before it.

in doctrines, in Christian experience, and in the essential principles of church-government, and that we would therefore rejoice to see a closer union brought about between the Evangelical Association and the Methodist Episcopal Church, believing, that thereby the power of both to spread Scriptural holiness in our country and in Germany, would be greatly increased. Praying that the great Head of the Church may show us the way to do the most good, and that His blessing may rest upon your deliberations, we are with the highest esteem and great affection,

Yours in the love and service of Christ,

WILLIAM NAST,  
G. L. MULFINGER,  
PHILIP KUHLM,  
T. N. BAIRD,  
MOSES HILL.

After Dr. Nast had expressed his regret that the other delegates had been prevented from coming with him by sickness and other unfavorable circumstances, he made a very friendly and brotherly address to conference, in which he proposed that both Churches publish jointly hymn-books and theological works, and at the same time expressed himself very favorably and stirringly for a union of both Churches, for which he presented strong reasons. He also expressed his great joy over the fact that the Evangelical Association had made splendid progress since his former visit—twenty-four years ago. Speaking of the suggested union he protested that he simply meant thereby to bring about an increase of strength and success in the prosecution of the work of the Lord, especially among the Germans in this country and also in Germany; for the work was an immense one, and the forces divided and weak.

Prof. Rothweiler seconded Dr. Nast's remarks, and referred also among other things to the fact that in many places the one Church had a weak congregation beside the other which involved double expenses, but by a union great advantages would be secured, both ecclesiastically and financially, etc.

These addresses made a strong impression, especially was the loving spirit which governed the speakers, like a pleasant aroma in its effects upon the conference.

A little later, Dr. Nast, as he was about to return home, again spoke a few parting words to the Conference, in which he further explained how the suggested union would be greatly advantageous with regard to printing business and the high school cause. The Evangelical Conferences would remain, and the German work of the Methodist Church would be merged into the work of the Evangelical Association, and the English into the M. E. Church, etc.

Bishop John J. Esher then replied to Dr. Nast in the name of the conference, as follows :

"I think that I express the unanimous sentiment and feeling of the conference, when I assure our highly esteemed brother in the Lord, Dr.

Nast, that his visit in the name of his Church, which stands in such close relation to us, is gratefully appreciated, and that his addresses to this conference have not only been heard with deep interest, but have also made a highly favorable impression—an impression which cannot fail to produce favorable results. It is true, as our honored brother has reminded us, that God has blessed our feeble endeavors abundantly and we are not worthy of all the mercies shown to us. Likewise do we rejoice and thank God for the wonderful success He vouchsafed to our highly esteemed Sister Church, which our brother here represents, and has so widely extended her branches, but especially on account of the glorious work of God which the M. E. Church, under the direction of our dear Bro. Nast has accomplished among the Germans of this country. In name and organization we stand separate, but not in spirit; we live and labor for one Lord and one cause, we will also in the future endeavor to strengthen more and more the unity in the spirit and the bond of peace.

“Concerning the great cause of union, may the good hand of God guide us according to His good pleasure. Meanwhile, may the Lord continue, as hitherto, to bless our Sister Church, and give the increase to all her enterprises. To our brother may the Lord in the future add His rich blessing to all his labors.”

**§ 120. Answer of General Conference to the Address of Dr. Nast and the Proposed Union.**

The committee on Dr. Nast's addresses and the question of a union reported as follows :

“1. Respecting the publishing interests and the literary wants of our respective denominations, especially the German portion of them, we are inclined to look with favor upon the proposition of mutual co-operation and reciprocal patronage of such publications as may be issued from the press of the one, and may be needed by both Churches. We therefore recommend, to the favorable consideration of our Board of Publication, and our General Book Agent, the propriety of entering into such arrangements with the M. E. Church Book Concern, as may be satisfactory to both parties, and may be conducive to the interests of the cause of Christ, and the branch of the Church which we represent.

“2. Fully do we realize the importance, and heartily do we pray for the blessing of mutual toleration, wherever we meet in our respective fields of labor. So important is this to our success, so essential an element in our influence on the world, that we desire to give assurances, that we shall endeavor, in the future, as in the past, to meet our brethren of the M. E. Church on the most friendly terms, and in the spirit of brotherly love, and are highly gratified to believe that our brethren of the M. E. Church, as fully as ourselves, appreciate the importance of guarding the friendly concord, by avoiding whatever might disturb amicable relations, or create dissatisfaction : and that nothing is so promotive of mutual good-will, as the

exercise of great care in the reception of members from the one Church to the other ; a frequent and friendly exchange of pulpits ; the rendering of mutual assistance during revivals and revival meetings, and the eschewing of all unfriendly or uncharitable remarks, epithets, or treatment in any way, on either side ; and, respecting the propriety of entering into some arrangement in accordance with which such points of labor should be abandoned in favor of the Sister Church, where there are no reasonable and inviting prospects, for bringing the feeble society to a self-supporting condition, within a proper time, we are disposed to think favorably, and would invite our respective Annual Conferences to give this subject their favorable consideration.

"3. In regard to a fusion of the Evangelical Association with the M. E. Church, of which Dr. Nast has made mention, we heartily sympathize with the noble and catholic spirit, that has prompted such desires in the hearts of brethren of both Churches ; we believe, also, that it is the will of the great Head of the Church, that the closest possible union should exist among all His followers, especially that *unity of spirit*, in the absence of which all external union is of no value, and cannot endure ; and we entertain the hope that, in harmony with the spirit of catholicity that characterizes the current era of the Christian Church, there will be a gradual converging of all Evangelical denominations, especially of all that have kindred peculiarities of symbolic faith, of experience, and church government ; and although we are not yet able to discern clearly the practicability of effecting an organic union without a division resulting therefrom, however beneficial we might regard it, yet do we share the confidence expressed by our loved Brother Nast, that if it is the design of Providence that such a union should take place in the future, then the same Providence will remove all obstacles, and prepare all hearts for its consummation, in His own good time. Like the Methodist Episcopal Church, the Evangelical Association is a child of divine Providence. He has watched over our infancy and early struggles ; His approving smiles are still visible in the happy results of our labors for the salvation of souls ; and to that same Providence, which has mercifully accompanied us during our past history and present experience, we most cheerfully submit the destinies of our future, in the firm but humble confidence that He will overrule all for His own glory."

#### § 121. Expression on the Misuse of Tobacco.

General Conference found itself induced to appoint a special committee on this subject. It ought to interest each preacher and member of the Evangelical Association to learn what the supreme body in this Church almost unanimously resolved on this malodorous matter. The report of said committee read as follows :

"1. *Resolved*, That as tobacco is a medicinal poisonous plant, its use may be beneficial in isolated cases of suffering under medical direction.



"2. *Resolved*, That we regard the habitual daily use of it by chewing, smoking and snuffing as a vice, violating good manners and Christian cleanliness, whereby health will be injured, religious worship disadvantaged, and enormous amounts of money uselessly squandered.

"As it is made a sacred duty, especially of preachers, to follow after whatsoever things are pure and lovely, and comport with the example of our holy Redeemer and Master ; and 'as, moreover, our influence and example are far-reaching ; therefore

"3. *Resolved*, That we as the ministry unite in protesting by word and example against the steadily spreading evil of the misuse of tobacco, exhorting our members to follow us as we follow Christ."

And in order to show that the conference was in earnest in this matter, it was ordered that a rising vote be taken, which resulted in 72 yeas against 9 nays. Now as the Evangelical Association is represented by the General Conference, it is but proper to regard this Association, so far as the misuse of the poisonous weed is concerned, as an anti-tobacco Church.

#### § 122. Election of Officers.

About one-half of the General Conference was inclined to elect three Bishops at this time, but after much discussion and debate the majority decided in favor of only two Bishops, and the ballot resulted in the re-election of Joseph Long and John J. Esher. William W. Orwig was then elected Book Agent, Rudolph Dubs, of the Iowa Conference, Editor of *Der Christliche Botschafter*, Theophilus G. Clewell re-elected Editor of the *Evangelical Messenger*, Reuben Yeakel re-elected Editor of Sunday-school and Tract Literature, and William Yost re-elected Corresponding Secretary of the Missionary Society.

The old Evangelical custom that nominations be made and the nominees withdraw from the presence of a conference whilst their qualifications or disqualifications were discussed, was this time again respected. The fast aging and also somewhat suffering Senior Bishop Long requested urgently that he might be permitted to retire, which was, however, not granted. He soon broke down and died after two years more service, hence the main portion of the work and responsibility during the four years fell upon the vigorous Junior Bishop, John J. Esher.

Both of the weekly papers were considerably enlarged, and the editorial chairs well supplied, as was believed. All these officials, as well as all the other members of the conference had voted for the deliverance of General Conference on the subject of sanctification, and hence it was confidently expected that the ecclesiastical ship would with such a crew sail successfully on, whether with favoring winds or through storms, toward its divinely appointed destiny.

#### § 123. Statistics.

The statistical report showed the following results : Itinerant ministers 486, local preachers 379, membership 60,401, churches 736, Sunday-schools 808, scholars 41,395, catechetical classes 283, catechumens 2,772.

Gains : Itinerant ministers 102, local preachers 21, members 12,727, churches 106, Sunday-schools 260, scholars 14,912, catechetical classes 96, catechumens 1,133.

From these figures it will appear, that the work was at this time, outwardly at least, prospering measurably, although with reference to its inward conditions it would admit of considerable improvement.

#### § 124. Notable Points.

Father John Dreisbach, the patriarch of the Evangelical Association, who had since 1807, now a period of sixty years, been a chief factor in the Association and its General Conferences, attended this conference, which proved to be his last. During the proceedings concerning Solomon Neitz he grieved sorely over the fact that such deviating doctrinal views arose in the Association, but when the conference unanimously concluded to hold fast to the old doctrine, his joy was exceedingly great.

Adam Ettinger, who was received into the itinerancy in 1816, was also a delegate to this conference for the last time. Bishop Joseph Long, who entered the ministry in 1822, and who never had his equal in the Church as a man "mighty in the Scriptures," was chairman of General Conference for the last time during this session. Before the time of the next General Conference came he had "gone home."

At the conclusion of the business, Bishop Esher addressed the conference very earnestly and feelingly. He expressed his joy over the fact that brotherly love had prevailed during the session—we would never again meet as we had been assembled here. (Very true!) "Let us all be found upon our post when the messenger comes to call us hence!"

Then Father Dreisbach offered a fervent closing prayer. He prayed like a father for his children—touchingly, penetratingly from the depth of his heart. Tears and deep emotion prevailed all over the house.

Finally, all the members of conference formed a circle, and gave each other the parting hand amidst spiritual singing, praising God and shouts of joy, and thus this General Conference, which was in many respects one of the most important and successful in our history, was brought to its close.\*

#### § 125. Further Disturbances.

The apparently well founded and confident expectation, that everyone would obediently respect the unanimous deliverance of General Conference on the doctrine of sanctification, was doomed to painful disappointment.

There was an understanding arranged between Solomon Neitz and Charles G. Koch—who prepared the journal of General Conference for publication—that the former should himself prepare his explanatory and defensive address, upon which the conference had based his acquittal, for publication in the journal, which he also did. The result showed that this

---

\* The members of conference signed the proceedings as per Discipline.

address as compiled by himself and printed in the journal, contained many things which Neitz had not said in his address. Of these interpolations we give an example :

"I cannot for my life understand Bishop Esher's articles which appeared in the *Evangelical Messenger*, and I would be ashamed to present such a sin-doctrine to children of God as he did in them. So I have also often been ashamed of the article in our Discipline on the essence of sin in believers, and have often wished it were not there, for it leads, in my opinion, to confusion."

This then was, first, a mean attack upon the article in the Discipline, of which he said he was ashamed, etc., after he had at General Conference voted that he would hold fast to it ; second, an ugly attack upon Bishop Esher, whom he accused of having taught a shameful sin-doctrine, whereas the Bishop had advocated salvation from all sin in this life, through the blood of Christ, in the strongest manner ; third, a very improper reflection upon the committee and General Conference itself, which had acquitted him upon his explanation, and this document with such interpolations was now to be that explanation ; fourth, a falsification, for in his explanatory address he had made no such attacks. This he afterward admitted, with the excuse, that he had during the session of conference said those things somewhere *privately* !

The above outbreak against the Discipline affected the venerable Bishop Long very painfully. Hitherto he had been a warm friend of Mr. Neitz, "but this goes too far," he said. At the next session of the East Pa. Conference, he demanded of Neitz to recall the objectionable clause in his address, but the latter observed a stolid silence. After some time had passed and several conferences had been held, the venerable Bishop published a sharp protest in *Der Christliche Botschafter*, which produced quite an intense stir throughout the Church.

At that time there was in the Illinois Conference a young presiding elder, Rev. Daniel B. Byers, who was dissatisfied with the deliverance of General Conference and believed himself called upon to express his disapproval. At a district meeting held at Forreston, Illinois, at which he was the presiding officer, he read an essay to the assembled preachers, which filled over twenty pages, and bore a title that seemed to indicate that it was intended for publication, *viz.* : "A Review of the Proceedings of the General Conference of the Church of the Evangelical Association, held at Pittsburg, Pa., October, 1867, by Rev. D. B. Byers." Bishop Long, who then resided at Forreston, read this dissertation carefully through, and declared in a letter to Mr. Byers, that he had stigmatized our doctrine on holiness as being "fallacious, anti-Scriptural, inconsistent, and highly censurable;" and had endeavored to fill the minds of the preachers on his district with bitterness and prejudice against the authorized doctrine and the authority of the Church, and to incite them to disobedience and thereby disturbed the peace, etc.

In this essay, of which Bishop Long made a copy, which now lies before us, it is asserted that it was both the duty and the privilege of the constituency, "to carefully examine all the actions of this important body, to measure and weigh them by the truth—to place them under the focus of the divine light, and test them in the furnace of heaven, and see whether they were 'wood, hay and stubble,' or whether they are 'gold, silver and precious stones,' for we do not believe with the Latin Church that all the legislative acts of the General Council are infallible." Then he proceeds to censure General Conference for spending so much time on the charges against Neitz, and thinks that body should simply have rejected them. Then he furthermore censures the first resolution in the report of the committee on sanctification, which the General Conference adopted, in which it is said that we will hold fast the article in the Discipline and the doctrine of the Fathers, for the said article was so very unintelligible and self-contradictory, and the same was true of some expressions in the deliverance of General Conference, for which scarcely any Scripture passages could be found to make them plausible. One might indeed cite the Fathers as witnesses and appeal to them a thousand times, but this could in no wise decide the matter. They had indeed been pious men, and God had blessed their labors, but they had not the advantages of education and biblical erudition as we enjoy them in our enlightened days, and they were not more competent to judge on the Scripturalness of a doctrine than their successors in the ministry. Then he declares that "the Saviour's declaration must be fulfilled in doctrinal matters: 'Every plant which my Heavenly Father has not planted shall be rooted up,' Matt. 15 : 13. The 'hay, wood and stubble,' collected together by the most pious and devoted, will not abide the test of the fire of thorough and devout biblical research. It is well that Providence has so ordered it" etc.

After he had thus repeatedly censured the doctrinal article in the Discipline, he thinks that General Conference ought to have rejected it entirely or put a new one of a different sort in its place. This is the keynote of the entire "Review," accompanied by a small modicum of assent to a few points.

Bishop Long addressed a hortative letter to the author of this "Review," in which he tells him among other things, the following:

"Now the order and regulation of our Church government is, that the proceedings of the Quarterly Conferences are investigated by the Annual Conferences and corrected, and the proceedings of the Annual Conferences are investigated by the General Conference and corrected, which is the highest tribunal in our Church, from which there is no appeal, for in its body the whole Church is represented, and it is invested with power to make rules and regulations for the whole Church, and is not amenable to any other tribunal. And now from whence you derive the authority at a District Conference to investigate its transactions and pass judgment upon them is a mystery to me. I have now been a minister in our Church for nearly



half a century, but have never known nor heard of the like, and am inclined to think the idea must have originated with Bro. Byers. It is, to say the least, a very bold step.

"And now, please permit me to direct your mind to a few solemn facts: When we organized as a Church, we adopted a doctrine of faith which we believe to be contained in the Holy Scriptures, and which is published in our Church Discipline, and which we conscientiously believe, teach and practice, and to which you (as all of us) have subscribed, and which you at your reception as a preacher, and at your ordination, professed and vowed solemnly before God and the Church, that you were *acquainted* with and that you would *observe* and *defend* them. And now after the Church has entrusted you with a very important charge, to rise up and publicly inveigh against the proceedings of the highest council and the established doctrine of the Church, is certainly very inconsistent and ungrateful."

The aged Bishop then requested him to recall this "Review" publicly, or else his official duty would unpleasantly enough compel him to adopt further appropriate steps in the matter. Upon this the Reviewer gave no satisfactory answer, but tried to justify himself.\*

Accordingly, the Bishop regarded it as his duty to take a decided stand in order to check this opposition against the General Conference, and he preferred charges against Byers at his (Illinois) Conference. The charges were officially published in *Der Christliche Botschafter* by the secretary of the Illinois Conference, which are here translated:

"Charges were preferred by Bishop Joseph Long against Bro. Byers, as follows:

"1. First charge, for having performed irregular (*ordnungswidrige*) actions, consisting of the following specifications:

"a) That in his 'Review' of the Proceedings of our last General Conference' he inveighs violently against these proceedings and against our Church Discipline, especially the doctrine of Christian perfection, as it has been adopted, confirmed and forever established as the doctrine of our Church, and has thereby broken his vows as a preacher.

"b) That he has done this not privately, but publicly at a public district meeting in the presence of the preachers of his district and our members of that place, and has generally assumed a defiant attitude toward our doctrine and the regularly appointed authority of our Church, and has endeavored to provoke preachers and members to the same.

"c) That he exalted the district meeting, of which he himself was chairman, to the dignity of a conference, whose duty it was to exercise supervision over our legislative bodies, to investigate their proceedings and pass judgment thereon and correct their errors.

---

\* From Bishop Long's copy and letter, dated March 22, 1869.

"2. Second charge, of disobedience, consisting in this, that he does not obey the eighth question of the Bishop at the ordination, although he has answered it in the affirmative.

"After Bro. D. Byers had confessed his guilt, and asked pardon of the Senior Bishop, and the chairman, and the whole conference, the following resolution was adopted :

"*Resolved*, That we regard D. B. Byers as being guilty of both of the charges preferred against him.

"Further action with regard to D. B. Byers was referred to a committee, which presented two reports—a majority and a minority report. The minority report was adopted as follows :

"In consideration of the resolution of conference, declaring D. B. Byers guilty of the charges preferred against him by our respected Bishop Long, we believe after the exhaustive discussion of Conference, that D. B. Byers, as presiding elder, deserved severe punishment, but as he has declared publicly before his conference, that his actions were not intended to incite confusion or disobedience among his ministerial brethren and the members, or to subvert our Discipline and the proceedings of the General Conference, and as he has furthermore confessed his guilt, recalled his attacks, humbled himself and humbly asked pardon of the Senior Bishop, and the conference, and promised not to transgress in this wise in the future ; therefore

"*Resolved*, First, that we forgive his guilt, confidently hoping that he will lay this to heart as a wholesome lesson, and in the future conscientiously endeavor not to amend the regulations of our Church, but keep them.

"2. *Resolved*, That we make it the duty of Bro. Byers to publicly disavow the attacks he made upon our doctrine and Discipline at the place where he made them.

"3. *Resolved*, That the chairman administer to him a brotherly reprimand adapted to the present situation of the case, in order to prevent such occurrences in the future.

"4. *Resolved*, That Bro. Byers shall hand over his 'Review' to one of the Bishops for destruction." \*

Bro. Byers was appointed by the conference to prepare an abstract of the proceedings for the *Evangelical Messenger*, in which he, however, took no notice of the trial as it was recorded. This may, perhaps, be excused, in view of personal feeling in the matter ; but instead of this he added an interrogation point (?) where the record says that "the investigation of the preachers was conducted in brotherly love," thus reflecting on his conference. About a year later (1870), when the *Living Epistle* endeavored to defend the instantaneous reception of entire sanctification, in accordance with the Discipline and the declaration of General Conference, he assailed it concerning this point with considerable zeal.

---

\* *Der Christliche Botschafter*, April 28, 1869.

The unanimous expression of General Conference on the doctrine of holiness furnished a powerful impetus to the doctrine. Earnest inquiry for this state of grace arose in many sections of the Association. Under these circumstances the editor of the English organ supposed himself to be called to proclaim his former doctrine again in said paper, and to strengthen it on some points. Thereupon the Executive Committee of the Board of Publication, of which Bishop Esher was president, attempted to admonish him in a brotherly manner, but he abruptly declared that General Conference had endorsed his doctrine by his re-election, and nobody was now entitled to say anything to him about it. When he was reminded in reply that all the officers had been elected upon the basis of the deliverance by General Conference, for which he had also voted, and that as editor of an organ of the Church he must be guided by that decision and not by his own doctrine—it seemed to make no impression upon him. And thus this well-meant effort failed to accomplish its end.

In the *Evangelical Messenger* of January 8, 1868, appeared an article, from the pen of the editor, entitled "With all Thy Heart," in which he endeavored to show that "perfect love" was possessed by the babe in Christ, and a doctrine that denied this was calculated to discourage and cause them to backslide. It was evident that these assertions were contradictory of our doctrinal article. In the issue of March 6, 1868, of the same paper, a leading editorial appeared under the head: "Facts vs. Theories," which gave forth the same tone. Several sentences are quite remarkable, for instance:

"The idea that man may partially serve Christ and yet not altogether; be renewed in spirit and yet be not altogether renewed; be spiritual and yet not altogether; be holy and yet partly unholy; be sanctified and yet partly unsanctified; be clean and yet unclean—these are paradoxes that are irreconcilable with either Scripture or the facts of our nature."

"We have but one will, one conscience, one intellect, in short, but one set of faculties that render us responsible beings. When these faculties fail to act in harmony, the individual is insane." By these and similar utterances the editor endeavored to establish the notion that a person in conversion becomes, and from that time forth may be, entirely renewed, spiritual, sanctified, holy and pure, and all his powers and capabilities devoted to the service of God, so as to exclude all that is opposite. Plainly these and other amplifications of his subject, which appeared repeatedly in this paper during the year, stood in open contradiction to the Scriptures, Christian experience and the doctrine of the Discipline, and produced much sensation and offence throughout the Association.

#### § 126. The "Holiness Movement."

As already remarked, since General Conference a strong movement prevailed to obtain "that holiness without which no man shall see the Lord." A German monthly, called *Das Evangelische Magazin* (The Evangelical Magazine), was started within the Church and published

by an association, having Bishop John J. Esher for its editor. It was chiefly intended for ministers,\* and advocated this cause emphatically. This magazine was also heartily welcomed by a number of the Annual Conferences, which promised their friendly co-operation. And even the unfriendly attitude of the English paper had the effect, in some directions, to give more intensity to the cause.

An English monthly, called *The Living Epistle*, was also projected and published, having for its expressed purpose the "Spread of Scriptural Holiness," etc. Its chief editor was Reuben Yeakel. Bishops Long and Esher, and other leading men such as William W. Orwig, Charles Hammer, Samuel G. Rhoads and a number of Annual Conferences, heartily seconded this enterprise. In a comparatively short time the number of subscribers rose to 3,000, and the publication found also many warm friends outside of the Evangelical Association. This move was in accordance with the following resolution of the General Conference of 1867 :

"*Resolved*, That in case a brother, or several brethren, should undertake to publish a monthly magazine, agreeably with the sense and spirit of our Church, we will give them our efficient help."

Here and there so-called holiness conventions were held at which brotherly discussions, and singing, prayer and confessions all aimed at personal experience and were accompanied with great blessings. Two of these meetings were especially honored with the influence of the Holy Spirit—at South Bend, Indiana, and Chicago, Illinois. They remain in the blessed recollection of the participants.

#### § 127. Reform in Camp-Meetings.

As previously shown, camp-meetings had sadly deviated in the eastern section of the Evangelical Association, from their original spirit and purpose, and in the East Pennsylvania Conference two presiding elders even declared themselves in favor of their abolition. Of sanctification, after the old Evangelical manner, they would say nothing, and very little solicitude was manifested for the conversion of sinners. The camp-meeting had become a social-religious gathering for change and recreation in the "leafy grove," and many of them passed by without a single conversion or any noticeable benefit. But the Lord sent a merciful visitation upon them, which greatly improved these meetings.

In the year 1867 the first of the National Camp-Meetings was held under the supervision of a committee of Methodist preachers, with the Rev. John S. Inskip as their president, at Vineland, New Jersey, which made a remarkable impression. In the Summer of 1868 the second of these meetings was held at Manheim, Lancaster County, Pa., being territorially right in the center of the East Pennsylvania Conference of the Evangelical

---

\* Bishop Joseph Long was its first subscriber, and assisted it with communications. It also had the friendly co-operation of William W. Orwig, Charles Hammer and many influential brethren.



Association. This meeting was announced and held particularly for the promotion of the entire sanctification of believers. All the preaching and religious exercises were concentrated upon this one thing, and the saving power of God revealed itself in a remarkable manner among the many thousands of Christians there assembled. Thirty-eight preachers and many members of the Evangelical Association attended this meeting, and many of them became deeply affected.

Bro. Samuel G. Rhoads, preacher in the East Pennsylvania Conference, also attended the meeting as the special correspondent of *Der Christliche Botschafter*. Bro. Rhoads was well known as a conservative advocate of the holiness doctrine, possessing keen powers of observation and a sound judgment, hence his reports would command respect. Strictly adhering to facts, he described the beauties of the camp-ground and the fine arrangement of hundreds of tents, the intensity of earnestness, the unction, the power, and the operations of the Holy Spirit which controlled the preachers and their preaching, that all levity and social pastime was banished from the camp-ground; he told how carefully the time was redeemed from the early prayer-meeting, at 5 A. M., till 10 P. M., and filled out with preaching, prayer-meetings, children's meetings, leaders' meetings, preachers' meetings, etc., keeping the purpose of the meeting steadily in view; how every minister of the Gospel, of whom there were about 400 present, including Bishop Matthew Simpson, of the Methodist Episcopal Church, and the colored Bishop Wayman, of the African Methodist Church, who all interested themselves intensely in the work, and all the lay members on the ground seemed to be drawn into it.

Similar reports also appeared in the *Evangelical Messenger*, and these reports in the Church papers had a powerful influence upon the Church. More especially was the East Pennsylvania Conference strongly moved thereby. Many of their preachers and members attended the meeting, and were led deeply into the stream of divine power; soon a re-arrangement of the Evangelical camp-meetings after this pattern took place, and announcements were made that camp-meetings were to be held at certain times and places "for the conversion of sinners and the sanctification of believers." The early prayer-meetings and other special meetings were introduced, levity was banished and the preachers took the lead in spirituality. Camp-meeting work was now conducted with a conscious aim, and the outpourings of heavenly blessings descended upon the meetings. From this time forth these meetings assumed a much improved character and tendency.

It was very remarkable that the above second National Camp-Meeting was appointed to Manheim, Pa., in the midst of a German population, where the Methodist Church had no members—a place, as already mentioned, in the heart of the East Pennsylvania Conference of the Evangelical Association. Having a presentiment of a merciful providence in this matter, we addressed a request to the Rev. William McDonald, the present

president of the National Holiness Association, for information, who then answered as follows :

"BOSTON, MASS., May 21, 1891.

"*Dear Bro. Yeakel*.:—Your inquiry concerning the National Camp-Meeting at Manheim, I will answer briefly. At the close of the camp-meeting at Vineland, N. J. (1867), a committee was appointed to secure a place for the next meeting to be held in 1868, and to make the necessary arrangements for the same. Our dearly beloved Bro. Alfred Cookman cherished a preference for Lancaster County, Pa., and he and Rev. W. L. Gray, presiding elder, inspected the ground and became convinced of its suitability. Thereupon it was resolved that these brethren should make further investigations, and in case they should not result favorably, then the president and secretary of the committee were instructed to publish the announcement that the next camp-meeting would be held at Round Lake, New York. Then reports came from Manheim which were not favorable, and the sub-committee concluded to go to Round Lake, in order to ascertain the advantages of that locality. After that the committee met in New York. At that meeting letters were received from Bro. Cookman and Judge Black which urged that Manheim should be favorably considered. This was a time of perplexity. The brethren went to prayer for divine guidance. When they arose from their knees, they were fully convinced that Manheim was the right place, and made the appointment accordingly. There was a beautiful forest at that place ; it was also centrally located, easily accessible by railroad, and, as we believe, the place was selected under divine direction. This is the sole reason why Manheim was chosen. I was there, and among all the camp-meetings I have attended, that meeting was in several respects the most remarkable.

"Your brother in Christ,

"W. McDONALD."

#### § 128. Fourth Charge against Solomon Neitz.

The previously mentioned attack by Solomon Neitz upon Bishop Esher, and the article on "Christian Perfection" in the speech which he wrote after the General Conference, and the disregard of Bishop Long's request that he should recall his attack upon said article, together with the publication of his contemptible satire on Bishops Long and Esher, entitled *Sporadisches*,\* and also several reprehensible letters, caused great grief and unrest throughout the Association. It was generally felt that these attacks required disciplinary action, whereupon Rev. Henry Stetzel, of the East Pennsylvania Conference, preferred charges against the author of said attacks at the session of the East Pennsylvania Conference, which met February 24, 1869, in Philadelphia, Pa. After a thorough investiga-

---

\* A libelous poem in German, which is untranslatable, in which he stigmatized and ridiculed these bishops most outrageously. *Botschafter*, Feb. 17, 1869.

tion the matter was referred to a committee of five, who after prolonged sessions brought in the following report, which was adopted :

"1. WHEREAS, This committee has modified the first charge from falsification to distortion ; and

"2. WHEREAS, Bro. Neitz so stoutly asserts that he was justified in writing as he did in his synopsis (in the journal) ; therefore

"a) *Resolved*, That we regard the explanation of Bro. Neitz as satisfactory to us, provided that he makes a confession (before the conference) that his attack upon Bishop Esher was an improper one.

"b) *Resolved*, That we demand of Bro. Neitz to place General Conference in a proper light before the Church and the public by consenting to have his admissions or confessions which he has already made before this conference, published in the proceedings, *to-wit*: That he wrote his defensive speech hastily ; that his language with reference to the doctrine of sin, as contained in our Discipline, was too strong, and that his defensive speech would not have appeared if he had read it a second time.

"c) With reference to the second charge, your committee believes that it was not fully sustained, and we cannot believe that it was Bro. Neitz's intention to provoke others to disobedience, however much we do hereby disapprove of his *Sporadisches*, which recently appeared in the *Botschafter*."

Although this report was adopted, it was not entirely satisfactory to the conference, hence the following motion by Bro. Samuel G. Rhoads was also adopted :

"*Resolved*, That we will stand by our worthy Bishops against all unjust attacks, public and otherwise, and that we recognize them as honorable men in their characters and official positions."

To most of the Annual Conferences this judgment of the East Pennsylvania Conference was much too lenient, to which view they also gave expression ; this, however, did not result in any further action. Neitz himself now remained silent in public, but the seed he had scattered by word and example, sprang up in its time and brought forth its fruit. One cannot help wondering that under such circumstances, this man was for so long a time treated with such unusual leniency. After we have now in these things discharged the painful duty of a faithful and truthful historian, we leave the decision with the intelligent reader.

#### § 129. Bishop Joseph Long Enters into the Joy of His Lord.

"Know ye not that there is a prince and a great man fallen this day in Israel ?" (2 Samuel 3 : 38.) These words of David were remembered by thousands in the Evangelical Association when they heard that the highly esteemed Bishop Joseph Long had entered into the rest that remaineth for the people of God, on June 23, 1869. About ten years before, his colleague, the never-to-be-forgotten Bishop John Seybert had gone home, and now as

Bishop Long was also gone, the Association, especially the older preachers and members, felt as though they had become orphaned indeed, and tears of sadness rolled down many cheeks, yet not without the cheering hope of seeing each other again in the better world.

Joseph Long was born on October 21, 1800, and because he saw the light of the world in that year, he often answered those who inquired his age in his peculiar way: "I go with the year-number!" His father was Kilian Long, and his mother's maiden name was Barbara Braun (of Berks County, Pa.) According to the statement of Rev. John J. Kopp, his father "was as honest as the day is long, and his mother was a pious and quick-witted woman." They lived in Dauphin County, Pa., near the Swatara River, when their son Joseph was born. The mother was converted to God about eighteen years before her death, and died as a worthy member of the Evangelical Association in her 67th year. Of his father's and of his own conversion we find no memoranda, except that he himself was converted in his 18th year through the service of the Evangelical preachers.

At the fifteenth session of the conference of the Evangelical Association, held June 3, 1822, he was received into the itinerancy, and with J. Baumgartner appointed to Somerset Circuit. He was scarcely 22 years of age when he started as a traveling preacher. The Evangelical Association was as yet in the day of "small things," numbering but 1936 members and 23 preachers. At that time the fields of labor were immensely large and the roads most of the time passable only on horseback; so that the work was connected with a thousand difficulties. Bro. Long was duly promoted in the ministry. His ordination to the office of deacon was to him a very solemn event. This took place at the conference held at Strassburg (now Shrewsbury), Pa., in the year 1824. At the nineteenth conference, held at New Berlin, Pa., 1826, which was also a General Conference, he was ordained as elder. In 1827 he was the secretary of the Western Conference. In 1828 he was chairman of that conference, and was also elected presiding elder, in which office he served five years. At the two subsequent conferences he again served as chairman. He was also chairman of the memorable General Conference held in 1830, in the house of John Adam Hennig, in Center County, Pa., which revised the articles of faith and placed some restrictions upon the office of Bishop, etc. Soon afterward he found himself necessitated to locate on account of family affairs, in which relation he remained for about eight years.

In 1841 we find him again in the ranks of the itinerancy, and in 1843 General Conference elected him Bishop. To this "highest office" in the Evangelical Association he was re-elected by every General Conference until death called him from labor to reward.

As a preacher Bishop Long never had an equal in the Evangelical Association. He was in the full sense of the word "mighty in the Scriptures." He presented the plan of salvation with such profundity, clearness and majesty, that his hearers were often transported, as it were



from time into eternity, yea, up to the very throne of the Eternal; led by the hand of the preacher the "poor in spirit" could appropriate to themselves the "unsearchable riches of Christ." When he preached "at his best," which was nearly always the case, not only the common hearer, but the strongest preachers, would be seen weeping like children, and indelible impressions were made. His preaching made irresistible claims upon the intellect, heart and conscience, and hence produced deep conviction, awakening, repentance and living faith. His tall stature—over six feet—his high forehead, keen eyes, and solemn and impressive manner in the pulpit, all contributed to the impressiveness of his pulpit efforts, so that many persons felt as though "a patriarch and apostle" stood before them. But the real reason of his blessed success in the pulpit we find disclosed in a paragraph which he wrote in his diary on June 25, 1825, when he was yet a young preacher, as follows:

"To-day I retired into solitude and called upon the Lord, and He blessed my soul. My office appeared to me so important and the salvation of souls lay very heavily upon my heart. I formed a resolution by the help of God, to show more faithfulness and diligence in the discharge of this office than ever before. I also made a beginning in reading the Word of God upon my knees, praying with tears to Him to reveal unto me His counsel and will, and bestow upon me all the needed grace and gifts of His Holy Spirit, to labor in His vineyard and fulfill His will on earth."

This prayer was richly answered. This example by this servant of God, to read the Divine Word upon his knees with fervent prayer for light upon it, is worthy of all imitation. A preacher who thus studies the Word, will not preach in vain. In this wise many of the old Evangelical preachers read the Bible through.

Bishop Long was a profound thinker. Superficiality was entirely strange to him. He was never given to levity. At times he seemed entirely oblivious to his surroundings and did not wish to be disturbed. At other times he was talkative, when he would communicate from the treasure of his heart many precious remarks, wise counsel and keen wit. Especially did he give excellent instructions to young preachers.

What occupied his spirit in times of solitude and abstraction is known to God alone. But what he thought and felt when on January 18, 1844, during his first episcopal journey, he came to Shrewsbury, Pa., and stepped into the Evangelical Church building, he wrote in his diary, as follows:

"When I came into this place and entered the church, I realized very peculiar sensations, for this place includes almost everything calculated to awaken serious and weighty reflections in me. Here in my early years I was twice in conference with my brethren; here I received my ordination as deacon, and was then sent far away west, to Lancaster, Ohio, and now after the flight of nearly twenty years, I come again to this place and into this house as overseer of the Association, which nursed me in my child-

hood and had patience with my infirmities and rejoiced over my weak and inferior service, and has now laid upon me an almost intolerable burden.\*

"The history of my life — particularly from the twenty-third to the forty-third year, appeared vividly before my mind, and the feelings that came over me I cannot describe. As I took a retrospective view, oh, what a scene! The journeys I have made, the dangers, seen and unseen, through which Providence guided me safely, the sicknesses through which I passed, the incautious acts that I committed, which I painfully regret, the grief and cares which often oppressed my bleeding heart, but also the blessed seasons I enjoyed in meetings for worship, whilst I proclaimed the Gospel! — — —

"During these years I entered into the holy state of matrimony, and am now father of six dear children, have buried my father, and my dear mother, who gave birth to me with great pains, reared me with great care and trouble, and taught me the rudiments of the German language—her I have seen struggling with death and give up the spirit with joyful expressions; have seen my youngest and dearest child let go its spirit into eternity under violent convulsions. — — — I could not contain myself, I had to wonder, be astonished, to feel, and—*worship!*" †

A very beautiful trait of his character was that he treated the young preachers who were involuntarily afraid to preach in his naturally majestic presence, so that they had almost rather "run the gauntlet," very kindly encouraged them, gave them good advice when they found themselves in temporal and financial straits, and also furnished them actual assistance, of which we heard the brethren Charles Hammer, George F. Spreng, Jacob Honecker, William W. Orwig and others, speak in terms of high appreciation. The author himself can never forget how this really great and honorable Bishop, after he had already served twenty years in this high office, humbly and touchingly asked a young preacher's forgiveness, when he had become convinced that he had, under certain impressions, treated him wrongfully. This can only be done by great and noble spirits who live and walk conscientiously before God.—

We must here also speak of a certain eccentricity of this Bishop which frequently produced unfavorable impressions in his intercourse with people, and the reports of which will doubtless be kept alive in the Association traditionally for a long time in the future; namely, his exterior brusqueness, which manifested itself at times in cutting words and gestures, at which people took offence and turned away from him, until they knew him more intimately and had again listened to his profound, heart-touching and divinely powerful preaching, by which all unpleasant impressions were

---

\* Meaning hereby the episcopal office, which was sincerely *dreaded* in those days.

† Bishop Long told the author once, that at one time, under certain circumstances, he was transported into a state, in which he saw the entire course of life appear before him as in a panorama. From physical causes he entered at times into an exalted nervous condition, which made such visions possible.

swept away. But very often this good man was misunderstood and misjudged, because his physical and psychological conditions were not understood.

He was possessed of a strong, bilious-nervous temperament, which a phrenologist or physiognomist would at once have seen by the features of his countenance, or by even studying his photograph. When in the year 1824 he was sent into Ohio as an itinerant, he had to travel over extensive fields of labor, through miasmatic and fever-stricken parts of the then "back-woods" and swamps, and had frequently to succumb to prolonged fevers, whereby his constitution became considerably undermined, and by the use of very strong medicines, such as was customary to apply in those days, his nerves, liver and stomach were thrown into chronic abnormal conditions, with which he had to battle until the close of his earthly life. One cannot help feeling a painful sympathy, when reading in his scant memoranda the ever recurring notices of being "very sick," whilst he pursued his long journeys on horseback, and not unfrequently compelled him to lie down for days and even weeks wherever he happened to be, often under very unfavorable surroundings. He rarely enjoyed a day of perfect health. And withal he carried a heavy burden of cares for the welfare of the Association which, during the latter years of his earthly life, became almost intolerable. His physical life was always more or less abnormal, which kept his nervous system in a sensitive condition. Strong as were his constitution and will-power, so that they were most of the time still in control, yet they could not always prevent certain nervous abnormalities and their manifestations; but when he became aware that somebody had been aggrieved thereby, he felt such regret that he shed tears on account of it. Certainly these abnormalities were not defects of the heart, but sprang from a physically disordered and often very painful condition. This was very evident from the fact, that when he had a season of tolerable health, he was quite friendly and sociable in his intercourse, and very edifying in his conversation.

But in his frail body sojourned a very eminent guest, a mighty spirit, gifted with great capabilities, that would have achieved unusual results if he had had the opportunities of education and had been permitted to dwell in a sound body. Not only were his intellectual powers of the first order, but under a rough exterior there beat a very tender and loving heart. Of this we will insert a few examples:

The man who seemed to some people a very severe Choleric was cleaving to his chosen *Catharine* with an unchanging fervent love, not only when with youthful zeal he strove to win her, but during more than forty years of wedded life, until death parted them. Frequently he calls her in his memoranda "my dear wife," "my Catharine," etc. When he had been elected Bishop in 1843 and was about starting on his first episcopal tour from his home in Columbiana County, Ohio, to Eastern Pennsylvania, his

departure from home seemed to break his heart. He wrote the following in his diary :

"December 23, 1843. I started on my journey to the East as overseer, and bade farewell to my family and weeping Catharine. After I had saddled my horse I went once more into the feed entry and knelt down by my feed cutter ; I recollected that God had frequently heard my prayer at this spot during past years, and with deep feeling and hot tears prayerfully commended myself and family, especially Catharine, unto Him who has said, 'I will never leave thee, nor forsake thee,' and then went on his way."

When Mrs. Long entered into her eternal rest, only forty-two days before himself, we wrote with a trembling hand in his diary, and this was also the last entry he made : "May 14, 1868. In the beginning of this month my wife was taken very sick with bilious fever and departed this life on the 12, at half past four o'clock in the morning, aged 65 years less 11 days. . . . . Now my beloved Catharine is no more here, but rejoices in a better life. But I must yet wait in this vale of tears, until in accordance with the will of God, the change comes." \*

He was also intimately attached to his fellow-laborers on the Gospel field. When at the session of the East Pennsylvania Conference in 1850, an aged preacher had to be expelled from Conference on account of transgressions, the Bishop was melted to tears of grief over the unfortunate one, with whom he had been on intimate terms. In his diary he makes this remark : "This was a pleasant session ; the business was done in the spirit of brotherly love ; but there was for us one sorrowful event, namely, we had to expel one of our brethren, with whom I had been united in the bonds of intimate love for more than twenty years."

It is known that he labored as itinerant in peace and brotherly love with his colleagues. He was especially of one heart and mind with his esteemed senior episcopal colleague, John Seybert. Those two men, though differently constituted, so that they were naturally almost opposites, stood and labored together like David and Jonathan ; hence when Bishop Long preached the funeral sermon of his beloved colleague, he was repeatedly overcome by grief to such a degree, that he could scarcely proceed. He labored with his colleague William W. Orwig in brotherly union ; although, both being strong-minded, they differed at times from each other in minor matters, and held fast to their views, yet they "continued in brotherly love," of which we could furnish written proofs. He esteemed his junior colleague John J. Esher highly, yea, he loved him

---

\* His *Catharine* answered the portraiture drawn by the Apostle Peter of a Christian woman. 1 Peter 2, 1-4. Genuinely womanly and motherly, outwardly quite plain and modest, and inwardly blessed with a "meek and quiet spirit, which is precious in the sight of God," which also irresistibly commands respect and affection from a manly nature—she continually attached her husband to herself by the most tender fetters. She was a noble preacher's wife, housemother, and helpmeet to her husband.



almost as ■ father loves his child, which he expressed both by word of mouth and in his letters. After Bro. Esher had been elected Bishop by the General Conference in 1863, Bishop Long was asked by several members of the Ohio delegation, what he thought of the result of the election, when he said : "We can all be satisfied ; Esher will make a good Bishop for you." He often expressed his satisfaction with his colleague, and shortly before his death he expressed himself in a letter to him as a kind father would speak to ■ beloved son.\*

A few days before his decease he had his last interview with Bishop Esher, which he closed with these parting words : "I desire exceedingly to see the brethren once more—to make a round once more.—Be of good ch  er and have strong courage, take good care of your health and trust in God, thus all things will go well. God bless you !" And thereupon he gave him his fatherly blessing as his farewell act, until the morning of the resurrection.

By the sale of his homestead in Ohio, and the investment of a part of his means in prairie land near Forreston, Illinois, which afterward increased very much in value, his estate grew during his latter years to an abundant competency, of which he bequeathed considerable amounts to the Missionary cause, the Orphan Home, the Sunday-school and Tract Union, and the Charitable Society of the Evangelical Association in his last will.

Although he received no classical education in his younger years, he valued the cause of education very highly, hence he was greatly grieved when the project of establishing a seminary in the Association fell through in 1849. He afterward purchased "Greensburg Seminary" in Ohio, and applied part of his estate to its maintenance, in order to provide a good higher school for the younger members of the Church. He was liberal toward the cause of missions, and was on the whole a cheerful giver "hating covetousness."

Bro. Long was a "workman, who needeth not to be ashamed." Notwithstanding his frequent sicknesses, he traveled quite regularly over the whole territory of the Evangelical Association, held with but few exceptions the conferences allotted to him and preached frequently thirty times

---

\* It seems to be the duty of the historian at this juncture to refer for a moment to the publication in a few pestiferous sheets of certain gossipy remarks, in which it was said that Bishop Long spoke very disparagingly of one of his colleagues in private conversations. We say that such talk would seem to have been morally impossible to Bishop Long. During a long and confidential acquaintance with him, we never heard anything like it concerning any one, from his lips; having been one of his chosen executors of his last will, we read through all his private correspondence—which he had preserved for many years—and found no trace of such meanness, and we have seen letters he wrote to that same colleague, which show the very opposite of disrespect or personal dislike toward him. And all who knew Bishop Long, regarded him as the very opposite of a double-faced hypocrite, who would play Joab to any one, even if he were an enemy. (We also refer the inquiring reader to an article in the *Evangelical Messenger* of July 7, 1891, for additional light on this subject.)

in a month. "The office," wrote his colleague Bishop Esher, "which during the second half of his public career, was entrusted to him seven times, is connected with more than common care, trouble and difficulties, which he willingly accepted, although he was almost continually and often severely suffering in his body . . . . . He lived not in vain, neither did he labor in vain—our dear fellow-servant. Beside the general good influence which he exerted, and the blessings which he spread in manifold ways, he also converted many from the error of their ways. Some have already gone before him, others follow him to the joyful harvest. Among the latter are several of the most useful men in our ministry." \*

That Bro. Long located in the year 1833 and remained in that relation for several years whilst the itinerancy needed him very much, has been unfavorably commented upon, especially because there is no official record of his *reasons* for it. And he himself was disinclined to speak of his private affairs. However, he once stated in later years to an itinerant minister† the following: "I had at that time to take care of *three families*: my own growing family, my aged parents, and the family of an almost helpless natural brother." And remembering that at that time the salary of a traveling preacher amounted at times to less than thirty dollars a year, this subject hardly seems to need any further elucidation. Yet during this time of being located he often assisted the brethren in their meetings and frequently served as a supply. He also improved this time in acquiring knowledge by the reading of good books, and once told one of his co-laborers,‡ that he thereby realized more fully, how much he was yet lacking, in order to be a competent preacher—a lesson which some never learn.—And when he entered the itinerancy again, he was able to preach as never before. It has been said, that at the session of the General Conference in 1843, which elected him Bishop, he preached a sermon so powerful and overwhelming, that its like had never been heard before. So then the Church lost nothing by his spending several years in "Arabia." \*\*

During the last three years of his life he was sorely distressed by unpleasant events that occurred in the Association, which he deplored until his death, which depression was aggravated by his chronic and increasing liver complaints, all of which hastened on his decease.

But between him and his God everything was right. "I have a good hope," said he eight days before his departure. He had cast anchor within the veil of the upper sanctuary. (Heb. 6 : 19, 20.) In his last days he suffered very much. On April 17, he went to Freeport, Ill., and there he wrote in his diary on the 18: "Very sick!" On the 19, he wrote: "Returned to Forreston—sick—sick!" A few weeks after came his "change,"

\* *Der Christliche Botschafter*, July 21, 1869.

† Rev. Zachariah Hornberger, of the Central Pennsylvania Conference.

‡ Rev. Jacob Honecker, of the Ohio Conference.

\*\* *Galatians* 1: 17.

and he entered into eternal rest, which is also his eternal victory through our Lord Jesus Christ.

§ 130. A Ten Days' Camp-Meeting near Tamaqua, Pa.

On August 24, 1869, a camp-meeting was commenced near Tamaqua, Pa., in the northwestern part of the then Allentown District, of the East Pennsylvania Conference, under the supervision of Rev. Jesse Yeakel as presiding elder. This was a union camp-meeting for that part of the district, and was also the *first ten days'* camp-meeting held in the Evangelical Association. Hence such a meeting was also something new—as regards the length of time. And as the so-called National Holiness Camp-meetings also lasted ten days, the “talk” arose, that this was likewise to be a “Holiness Camp-meeting.” People came together from far and near, also from beyond the district, and one tent and not a few people came even from the Central Pennsylvania Conference. Already after the first sermon an invitation was extended to seekers of salvation, to come forward to the altar of prayer, and among them came also a young man and his sister, who were worthy members of the Church, to seek entire sanctification. The young man soon rose from his knees and walked rapidly out into the woods; however, he soon returned to his former place and knelt down. On the next morning some one found several pieces of worthless “trash,” which had “offended” him, and, in accordance with Matt. 5 : 29, 30, he had cast it from him.

Day after day such came forward, and there was great blessing and victory in the camp. But now arose murmurings against the seeking and confessing of entire sanctification. Then the presiding elder publicly proclaimed that *liberty of conscience* in such outward non-essentials would be maintained at this meeting as long as “everything was done decently and in order,” in accordance with the word of the Apostle Paul, but if conscience and the operations of the Holy Spirit were to be limited, it was to be expected that the good Spirit would withdraw from the meeting. This declaration took effect and the crisis was past, and converting and sanctifying power continued to descend upon the meeting.

One evening especially the “windows of heaven were opened,” and such a shower came down, “that there was not room enough to contain it.” One soul after another received pardon of sin, or entered into “perfect love.” Even at the farther end of the camp ground one after another broke down and passed from death “into eternal life.” There was an extraordinary victory and shout in the camp. The aggregate result of the meeting was reported thus: “About thirty persons converted and from thirty to forty professed to have realized entire sanctification.” The blessed influence of this meeting extended far and wide, and until this day (1894), many who were present recollect with thankful hearts the mighty and profound effects of divine saving power.

## § 131. Absalom B. Schaefer.

On December 23, 1869, the "Lord of the vineyard said to his steward, call this laborer and give him his hire," and Absalom B. Schaefer was released from the "burden and heat of the day," and permitted to depart "and be with Christ, which is far better."

Of his conversion the reader will find a report in the first volume of this history ; \* that it was genuinely Evangelical and sound was proved by his entire Christian career until his blessed departure.

Soon after his conversion he realized an almost irresistible pressure to tell to his fellow men what a precious Saviour he had found, and soon divine Providence opened the way, so that he was almost compelled by circumstances to preach a sermon, which was accompanied by a rich divine blessing. This led to a regular introduction into the ministry and he received his first preacher's license in 1830. After having served for six years as local preacher he entered the ranks of the pioneer itinerant preachers.

From 1837 until 1843 he traveled as circuit preacher and presiding elder in the Western, afterward Ohio Conference. And when the Illinois Conference was formed, he was sent as presiding elder upon the Indiana District, which then extended over the State of Indiana and part of southern Illinois. For six years he was doing pioneer work under indescribable difficulties and privations, introducing the work of God into the then new and almost wild sections, and many souls were awakened and led to their Saviour by this instrument in the hands of God.

It required about three months' time to complete one round on his district—a distance of several thousand miles.

What trials he had to pass through in the first year on the district, he relates in his diary summarily in this wise :

"This was a year of trials in many respects.

"1. I was inexperienced in this office which was laid upon me.

"2. Because the district was very large and the appointments from three to six days' travel apart.

"3. Because the roads were, with few exceptions new, and almost impassable. Moreover, I was a stranger, unknown, and found myself often literally in the wilderness, so that I often went far out of the way, until I reached my appointed place.

"4. Because the preachers on this district were all young and inexperienced. Only two of them were ordained deacons, the others were probationers.

"5. Because the membership was small in number and comparatively poor, hence the support was very feeble, leaving me no prospect of getting through till next conference. But the Lord stood by me and assisted me

---

\* Volume I., page 192.



in such a manner that I could not help praising Him at the end of the year for all He had done for me and my family."

He held during the year two camp-meetings and sixteen quarterly and protracted meetings, and filled many appointments besides, although he had frequently to battle with fevers that prevailed in the new country, which caused many interruptions in his labors.

In 1849 he returned to the Ohio Conference and was appointed to Dayton, Ohio, where he labored with good success, and thereafter he was again elected presiding elder, in which office he served until 1856. Thereupon he went into the newly created Indiana Conference, where he was again elected presiding elder, and served three years in that capacity. After that he served on several missions in the cities of that conference district, and was generally esteemed and treated as a father in that conference. In 1866 he found himself compelled to locate, on account of bodily infirmities, but continued to assist the brethren as much as he could in drawing the Gospel net. On Sunday, December 19, 1869, he preached for the last time, for on the following Monday he suffered an apoplectic attack and suddenly passed over the Jordan of death in the 73rd year of his earthly life.

For twenty-nine years he served as itinerant minister, and of these fifteen years as presiding elder. He was a member of General Conference in 1839, 1843, 1851 and 1855. The General Conference of 1839 was to him especially remarkable on account of the election of John Seybert as Bishop, and the arrangement of the whole work into three new Annual Conferences. Of this last transaction he writes thus :

"The whole Association was arranged into three independent conferences, except in the cause of missions, namely : the East Pennsylvania, the West Pennsylvania and the Ohio Conferences."

Bro. Schaefer was a good preacher, an untiring laborer, and a successful servant of the Lord Jesus Christ. He made use of his talent as a good and faithful servant of the Lord, into whose joy he was permitted to enter, and now enjoys the fruits of his labors.

The main cause of his success was doubtless his earnest prayers, of which one of his co-laborers has reported the following instance : "When Bro. Schaefer served on Wayne Circuit in the Ohio Conference about thirty years ago, he traveled on a cold Winter day thirty miles to his appointment at Liverpool, Medina County, Ohio, where he arrived late in the evening when the people were already assembled. He laid off his overcoat and wanted to pray first in secret, but as he found no proper place in the house, he went out cold as he was, into the field behind some bushes and called upon the name of the Lord. This had a mighty effect upon the people ; they broke out in weeping at the thought that this man of God, almost benumbed by cold, yet prayed for them out in the snow ! On that evening a glorious work of the Lord commenced ; a

considerable number of people was converted to God, most of whom remained steadfast.\*

### § 132. Progress of the So-Called Holiness Movement.

During the year 1870 an earnest seeking after entire sanctification permeated the Association more or less in all sections. Several National Camp-meetings, which had for their avowed object the entire sanctification of believers, were held in different States, of which Charles G. Koch, Henry Rohland, Hiram F. W. Sichley and others published glowing reports in the Church papers, which increased this "fire" in the Church considerably. Bishop Esher preached and labored with much emphasis in this direction, both in America and Europe. The Editor of *Der Christliche Botschafter* occasionally expressed himself favorably to this movement. Likewise the brethren William W. Orwig and Jacob Young, of the Central Pennsylvania Conference, wrote very stirring, explanatory and favorable articles in the German paper. Besides many other greatly blessed camp-meetings in the East Pennsylvania Conference, one was held at Barnesville, Schuylkill County, Pa., under the management of the presiding elder, Rev. Jesse Yeakel, at which an extraordinary and general seeking and agonizing, and entering into this fullness took place, which was crowned with mighty outpourings of divine blessings. A number of persons fully saved at this meeting still (1894) enjoy the benefit. A holy spiritual influence permeated the entire meeting and "streams of living water" flowed from many who believed in the perfect, glorified Saviour, "as the Scriptures have said." (John 7 : 38.) This movement exerted a strong promotive influence upon the entire work of the Evangelical Association. An experienced itinerant minister expressed himself concerning the work in a published article as follows :

"The work of Christian sanctification is being largely discussed among us at the present time. Meetings are being held in many places with the avowed special object of promoting the work of holiness. From the pulpit and in the prayer-meeting the subject is touched upon, in the family and social circles it is being discussed, young and old members evince a lively interest in this cause. The movement takes hold of entire presiding elder districts, circuits, stations and missions, and many who were not favorably disposed and kept aloof from it, have been stirred up and take a position in its favor. Prejudices are being overcome and the work is taken in hand, the motto being forward!" †

### § 133. Philip Wagner.

This earnest herald of the Crucified was called home by the Lord on February 13, 1870, in the 70th year of his earthly life, to receive his reward with the good and faithful servants of the Master. He was born on No-

---

\* John J. Kopp in *Der Christliche Botschafter*, February 9, 1878.

† Rev. Jacob Young, in *Der Christliche Botschafter*, volume 34, page 45.

vember 22, 1800, in Cumberland County, Pa. Of his conversion we have no special data, but it must have taken place in his younger years, for he entered the itinerancy with Joseph Long and others, already at the conference held in New Berlin, Pa., in 1822, and was appointed to Canton Circuit in Ohio. The following year he labored with John Stull as colleague on Lancaster Circuit, Ohio. He was ordained deacon in 1824, and elder in 1826. The next year, after having preached but five years, he was elected presiding elder, and served in this capacity about thirty-two years. He remained in the active service nearly forty-eight years without interruption.

When he was stationed on the German station at Williamsport, Pa., in 1869, he said to his presiding elder: "Now we have come together again, but I do not believe that you will get me away from Williamsport, until I shall be carried away." The same presentiment he also expressed during that Summer in his preaching at camp-meetings, telling his hearers that they were listening to him, probably for the last time. During his sickness the presiding elder administered the Lord's Supper to him and when he had said: "Take, eat" etc., Bro. Wagner answered: "Yes, for the last time." His end was peaceful and happy.

Philip Wagner was one of the host of youthful heroic pioneers, who in that severe and dark time during which the Association passed through long continued fiery trials inwardly and outwardly, when the salary was but thirty dollars a year, stood immovably at their post. He labored with great efficiency and led many souls to the Saviour. His sermons were plain, clear and powerful, after the good old Evangelical style. He was a respected member of many General Conferences, and in his ecclesiastical administration he manifested no small talent.

#### § 134. The Patriarch of the Evangelical Association Finishes His Race Here Below.

Father John Dreisbach left his "earthly house of this tabernacle" for "a house not made with hands eternal in the heavens," on August 20, 1871, in Circleville, Ohio, after he had been about eighty-three years "a pilgrim and a stranger" on the earth.

Bro. Dreisbach was born June 5, 1789, in Northumberland County, Pa. His parents were Martin and Sabina F. Dreisbach. John often praised God for such good parents, who led a religious, prayerful life, and trained their children in the fear of the Lord. But the youthful John nevertheless strayed away into sin, until he reached his 17th year, when the Spirit of God reproved him sharply, whereupon he began earnestly to repent. He prayed, read the Holy Scriptures, and sought forgiveness of his sins, until one day he apprehended Christ by faith, and the love of God was shed abroad into his heart, for which he praised God from the bottom of his heart. This took place in November, 1806.

On Whitsuntide, 1807, he received a preacher's license at the hands of Rev. Jacob Albright, and on November 6, 1807, he left the parental home and journeyed to the first conference, which was held in the house

of Samuel Becker, at Muehlbach, (now Kleinfeltersville), Pa., where he was received into the itinerancy and assigned an appointment. In the beginning of his itinerant labors he traveled frequently in company with Albright, who gave him much good advice and encouragement. In 1814 he was elected the first presiding elder in the Association, and in that capacity traveled over the entire territory of the Association—about 300 miles in length and 100 miles in width—and guided the work with a skillful but also a strong hand. But the severe hardships and privations connected with the itinerant service at that time, and especially with the labors and administration of the presiding elder's office, broke down his health and in great part his constitution too, so that he was necessitated in the year 1822 to take a local relation, and never afterwards became able to do much service as an itinerant. But he assisted the work a great deal in other respects and sometimes became a temporary supply in time of need on fields of labor. He was also a fruitful correspondent of the Church papers, composed many hymns both German and English, and also served as Editor of the *Evangelical Messenger* from October 25, 1854, until March 18, 1857. He was a member of General Conference almost without interruption from 1816 until 1867, and his advice was highly appreciated by those important assemblies. He was, as it were, the patriarch of the Evangelical Association. His presence was everywhere acceptable, and his co-operation and influence were channels of blessings.

As a preacher he stood near the front ranks in the earlier time of the Association. He preached soundly and often so powerfully that sinners fell to the earth and cried for mercy, and the entire audience would be shaken and moved. As editor he rendered the Church and the readers valuable services. As to his character and conduct he was indeed an unblamable and exemplary Christian, and was justly very highly esteemed by preachers, members, neighbors and all sensible people, both in Pennsylvania where he lived until 1831, and afterward in Pickaway County, Ohio, where he lived during the balance of his earthly life. In Pennsylvania he was nominated and triumphantly elected to the legislature of the State whilst he was local preacher, and served during the years 1828 and 1829, with credit to himself and the State, at the same time honoring Christianity by his conduct and influence.

His personal appearance was quite favorable. His tall person, a countenance indicating a full rounded character, his large clear eyes, which seemed to stream out fire when he preached with intense earnestness, and when he would speak to the "weary and heavy laden" softly beamed with sympathy and tenderness, contributed much to increase his influence, and made the impression that he was a highly favored, patriarchal man of God.

Finally he arrived at the end of his earthly career, and peacefully and blessedly laid down the cross and took up the crown.\*

---

\* More extensive information concerning this Evangelical Father will be found in *Albright and His Co-laborers*, in the division, "Life and Labors of John Dreisbach."



### § 135. A Remarkable District Camp-Meeting.

For a number of years no camp-meetings had been held on that part of Pottsville District of the East Pennsylvania Conference, situated adjacent to Pottsville, and hence the camp-meeting spirit had entirely died out. However, after the districts in the Spring of 1871 had been re-districted, and Bro. Thomas Bowman, just newly elected presiding elder, appointed on the same, he determined to revive the camp-meeting spirit. He selected a camp-meeting committee, of which he was chairman, from among such ministers and laymen, as he knew were in sympathy with aggressive work, and deeply interested in building up the Church. This committee finally decided to hold a camp-meeting at Hamburg, in Berks County, at the extreme eastern corner of the district, four miles from Port Clinton, where the various branches of the Philadelphia and Reading R. R., running through Schuylkill County met, so that the meeting was easy of access from all points of the district. Moreover, the locality where the camp-meeting was held, was considered one of the darkest places religiously in Eastern Pennsylvania. The result was the largest camp-meeting in number of tents (165), ever held within the bounds of the East Pennsylvania Conference. Notwithstanding the very inclement weather from the commencement to the end of the meeting it was attended by thousands, and as two large tabernacles had been provided, the services were continued without interruption regularly during the ten days of the meeting. Quite a number were converted and the entire district was greatly revived. Ministers from all parts of the conference attended the meeting, manifesting a deep interest in its success.

At this time the question of entire sanctification was being very much agitated in the eastern part of the Church. Some of the ministers of the conference, and also of the laity, had been attending the National Holiness Camp-Meetings, under the leadership of the immortal Inskip, and insisted upon the introduction of the same measures adopted by him and others; in fact, the large majority of preachers and people were very much opposed both to the measures used at the Holiness Camp-Meetings, as well as to the manner of presenting the doctrine itself, hence it required all the discretion and courage possessed by the young and inexperienced presiding elder to manage the meeting, so as to prevent collision and friction. Of course, he could not please all, still the conservative element thanked God and took courage, while the more radical ones on both sides went away displeased.

The results of the camp-meeting were very beneficial to the entire district. This district had always been the lowest in missionary contributions, but this year stepped to the front in contributions to the cause of missions, as well as in the support of its ministers. Moreover, the camp-meeting spirit had been so thoroughly re-kindled, that the presiding elder was compelled the following year to hold three camp-meetings on the district, finding the number of tents too large for one meeting.

## § 136. Difficulties with the English Editor.

We have already noticed, that Theophilus G. Clewell, the re-elected Editor of the *Evangelical Messenger*, again proclaimed his theory of holiness, as he had done in 1867, and was unwilling to accept any admonition. He now also attempted to fortify his doctrine by a certain expression in the deliverance of General Conference, that "entire sanctification has its foundation in regeneration," which he twisted to this effect: that entire sanctification takes place in regeneration, and hence contended that he defended the doctrine which the General Conference had sanctioned *to-wit*: that the beginning of sanctification was already the completeness thereof, and that the foundation of a house must already include also its roof—or that the blossom of the tree was also its fruit!—On the contrary the declaration of General Conference places this completion of sanctification by the most unequivocal language at some future time in the Christian course.\* This editor was also pleased to make an unfriendly attack upon the Articles of Faith of the Evangelical Association by declaring: "These articles are not remarkable for anything they contain, but more so for what they omit."—"About one-half of our Articles of Faith might be dispensed with, without doing us a particle of damage."—"Articles that are obsolete might be spared."—"If we give our Church Discipline to anyone and ask him to read our Articles of Faith, to acquaint himself with our views, would he at all suspect that we were anything more than a deteriorated offshoot of the Church of England?"—"Articles of Faith have been denominated 'Iron Jackets,' which allow neither of expansion nor concentration, and force everyone to breathe as they permit or stop breathing at all," etc. He also referred to the constitutional provision, that the Articles of Faith cannot be changed, and advised that General Conference should break down this bar, etc.†

These utterances produced no small astonishment. The Editor of the *Botschafter* pronounced them to be subversive and revolutionary (*grundstuerzend*). The venerable Bishop Long had already before this undertaken to speak to this editor, but was put off in a brusque manner, and it was threatened that the civil authority would be called upon, if he did not let the editor alone! This pained the aged Bishop very sorely. After much consultation and stir the matter came to this point, that the Board of Publication, to which the editor was officially amenable in the interval between General Conferences, assembled in extra session in order to investigate certain charges, which had been preferred against the editor, concerning these matters. This Board had not yet proceeded very far when the editor procured an injunction against its proceeding any further, from Judge Paine of the

---

\* That is to say in the negative sense of "salvation *from* all sin," or the "cleansing from all filthiness of the flesh and spirit," 2 Cor. 7: 1, which Dr. Stier and many others translate; "to make holiness complete." It is only in this Pauline sense that the Evangelical Association teaches a completion of sanctification.

† *Evangelical Messenger*, Nov. 10, 1870.

Court of Common Pleas in Cleveland, Ohio, and appeared with it in company with the deputy sheriff, who put the injunction into force. The Board was now compelled to appear before the civil court, in order to show that this injunction ought to be dissolved, so that the Board could proceed to discharge its proper duties, whereupon the court dissolved the injunction. The editor then resigned the editorial office and left, and the Board appointed Reuben Yeakel in his stead. The editor having resigned, now attempted to gain several Annual Conferences over to his side, especially the East Pennsylvania Conference,\* which did indeed try to spread its wings over him to a certain extent, though at the same time it censured him for applying to the secular court; but also spoke disapprovingly of the Board of Publication, which was, however, annulled by the next General Conference. But no other conference would take his part. Soon after his resignation charges were preferred against him by his presiding elder, and he was suspended from the ministerial office until the next annual session of the Pittsburg Conference, in which he held his ministerial membership. That body required of him a written confession of the wrong committed in inveighing against the doctrine and Articles of Faith of the Association, and for dragging the Board of Publication before a civil tribunal, to which he at last, after a prolonged refusal, consented, whereupon the suspension from the ministerial office was removed.† Later on he joined the M. E. Church for a time.

### § 137. The Fifteenth General Conference.

This conference met on October 12, 1871, in Naperville Illinois, under peculiar circumstances. As already indicated, storms blew over the Evangelical Association during the quadrennium, which overturned some things

---

\* Solomon Neitz had informed the editor by mail, that this conference would stand by him, and encouraged him for this reason to maintain his position.

† The deliverance of the conference reads as follows:

"1. *Resolved*, That we *decidedly* disapprove of T. G. Clewell's course in defaming our Articles of Faith, and that we most earnestly condemn his going to law and resorting to the civil power to hinder the lawful investigation of the Board of Publication, and we declare his appeal to the civil power as a violation of the Word of God and our Church Discipline.

"2. *Resolved*, That while we feel that we cannot sufficiently condemn such a course in a minister of our Church, as being calculated to hinder the cause of Christ, and as being a violation of the vows of ordination of an *Evangelical preacher*, yet realizing it to be our duty to show mercy; therefore

"3. *Resolved*, That his credentials be restored to him upon the condition, that he make open and full confession in writing to this conference and the Church that he has done wrong in defaming our Articles of Faith and appealing to the civil law."

Thereupon Mr. Clewell wrote the following confession: "As this conference has decided that I have done wrong in 'defaming our Articles of Faith,' and judge that I did so, also for going to civil law; therefore I feel it my duty, as I promised, to yield my views to yours, and as you require of me a confession to this effect, I herewith make such a confession to the conference and the Church, and thank you for my restoration."

that were superficial, but the blessed winds of the Holy Spirit were also strongly felt, which had a purifying, strengthening and quickening effect. Several of the Fathers went home to glory, notably Bishop Joseph Long, John Dreisbach, Philip Wagner and Absalom B. Schaefer.

Bishop Esher, who now stood alone as Bishop, called attention at the opening of the session to the fact, that the personal connection with the first Fathers of the Evangelical Association was now almost severed, and hence the glorious and important work was entrusted to younger hearts and hands. This made a deep impression.

#### § 138. The Episcopal Address.

This document was especially interesting and impressive. It stated that the membership had increased one-fourth, also the Sunday-schools, and the value of Church property had been about doubled. The powerful movement of the Holy Spirit in the Association inducing earnest seeking and striving for sanctification produced in many places a flourishing time, both inwardly and outwardly in the Church. The different societies and boards and institutions of the Association were represented as being engaged in a blessed activity and enjoying an encouraging growth. But there existed also some defects which were exposed, and then a number of recommendations were made.

#### § 139. Proposal of a Union of the Evangelical Association with the Methodist Episcopal Church.

Since the year 1810, when John Dreisbach proposed to the M. E. Bishop, Francis Asbury, to permit the Evangelical Association to prosecute their German work within the M. E. Church, which, however, Asbury declined, because "it would be inexpedient,"\* there were always preachers and members among us to whom the idea of such a union was precious; and since Dr. William Nast in 1840 became acquainted with the Evangelical Association, the idea of such a union engaged his brotherly heart, as also some of his co-laborers very strongly. At the visit of the delegation of the Evangelical Association to the M. E. General Conference in 1868, at Chicago, Illinois, one of our delegates, Rev. Rudolph Dubs, took the liberty to express his wish for an organic union very emphatically, which was enthusiastically applauded by the conference, and led that body to elect a visiting delegation to our General Conference, with instructions to inaugurate negotiations looking toward such a union. This delegation consisted of the Rev. Brethren William Nast, Philip Kuhl and R. Haney.

This delegation was very cordially received by our General Conference and their addresses were listened to with great interest. Their propositions and intimations concerning union found much favor and made a deep impression. Bishop John J. Esher declared himself in favor of a union from principle, as being in accordance with the prayer of the Lord in John

---

\* Volume I., page 109.



17, that His disciples all might be one, in order that the world may know that the Father sent Him ; but that in this case, as he viewed it, it would require at least a vote of two-thirds majority of this General Conference in favor of it, and then also three-fourths of the membership to accomplish the union in a proper way. William W. Orwig, Leonhart Scheuermann, Henry Rohland and other delegates advocated it. Solomon Neitz urged publicly that the subject be disposed of and advocated this union privately. But there were also voices against it, especially among the younger eastern delegates. There was a special evening session ordered, at which both sides were to express themselves freely, but this led to no definite result. The conference appointed a special committee to take the subject into consideration and bring in a report. This committee consisted of the following members of the conference : Solomon Neitz, Martin J. Carothers, George S. Domer, Martin Lauer, Joseph Umbach, William W. Orwig, M. W. Steffey, Michael J. Miller, John Schneider, Henry Huelster, Joseph Bossert, William Stegner, J. G. Pfeuffer, Jacob Kaechele and Reuben Yeakel.

This committee consulted the delegation of the M. E. Church, and then presented a plan to the conference for the initiation of union, whose salient points were the following : That our German conferences with their districts and charges of labor be received into the Methodist Church, and the German charges of the Methodists be united with them, but that all these charges be at first left unchanged as far as practicable. The English fields of labor were to be received into the English conferences of the Methodist Church. Our Bishops shall be Bishops of the M. E. Church, and all other things be left unchanged as much as possible.\*

The committee presented this plan to conference chiefly in order to ascertain the sense through a vote upon it. Conference then provided that any proposition toward a union must receive a two-thirds majority of its body in order to secure further consideration. The result of the vote on the proposition of the committee was : in favor 38, opposed 37. This was indeed a majority, but not such as had been predicated, and hence the proposal was negatived and the matter disposed of. Thereupon the committee presented the following report, which was unanimously adopted :

"As the question of a union of the Evangelical Association with the Methodist Episcopal Church, which has been agitated for years, has again been presented to this conference by the addresses of Revs. R. Haney, William Nast and Philip Kuhl, delegates of the last General Conference of the M. E. Church, and our conference through a committee consisting of one member from each delegation of the different Annual Conferences has conferred with said three delegates upon the basis and conditions of such a union, and then by a report presented the subject to the conference, which resulted in a decision that made it not advisable to recommend said union,

---

\* This proposition was essentially the same as John Dreisbach proposed to Bishop Asbury in 1810, and the Methodist delegation was fully agreed to it.

although the same under different circumstances might be properly recommended, namely, in case of a general consent of our ministry and membership ; but as there is at present no probability of such consent ; therefore

*“Resolved, That we respectfully appreciate the friendly greetings and brotherly recognition by the delegates of the M. E. Church to this conference, and that we cherish the heartfelt wish, that we may in the unity of the spirit, without hindering or discouraging each other, preserve peace, and wherever practicable, unitedly labor for the best success for the great and good cause of our common Lord and Master in His vineyard ; and may finally with all the elect be crowned as victors in His heavenly kingdom.*

*“Resolved, That a delegation of three be elected by this conference to visit the General Conference of the M. E. Church in May, 1872, in Brooklyn, New York, and transmit to that body this our reply and our best wishes.”*

This failure to accomplish an organic union painfully touched Dr. Nast and his colleagues and also not a few on the Evangelical side. The intention of the project was, without doubt, a pure one, and in view of the great work which a united Methodist Church could have accomplished, especially among the Germans, it would doubtless have been a great advantage, but as it became clearly evident that the Association was not ready to enter upon this project, with the requisite unanimity, and in case of actual proceedings toward such a union, a division in our own ranks had to be feared, it was finally believed on both sides that the project was at that time impracticable, but all were agreed that the utmost diligence ought to be practiced to promote the unity of the spirit.

As these proceedings of the General Conference were erroneously apprehended and represented by some religious papers to the effect that the General Conference had taken a position *against* union, both of the weekly Church organs of the Evangelical Association found it proper to express themselves on the subject in the following manner : “Our General Conference did not express any intention ‘to cut off all further overtures,’ and it had no such intention to express. The idea that decisive steps concerning union must be taken now or never, and that General Conference must proceed or retreat, was introduced first of all by Dr. Nast in his address to conference, and was afterward seconded by a few delegates. But the sense of conference, as ascertained after due deliberation, is expressed precisely in the resolutions without any reserved ‘intention.’ The delegates found after a free and full consultation, that they were not ready for decisive steps, and it was believed on good grounds, that such steps taken at present would prove disastrous in some parts of the Church. There the matter rested. General Conference acted in all sincerity in this matter, well considering their position and responsibility toward their own Church, which they understood better than anybody else. We ask our editorial brethren not to ‘construe’ the clearly expressed sense of our conference into a different meaning. . . . . We would suggest that if it be God’s will that the

Evangelical Association and the M. E. Church become one body, this action of General Conference will not prevent it, even if it had been intended to cut off all further overtures. Providence can quickly change aspects and hearts, as we have an example in the union of Germany into one empire. The Evangelical Association wants to know the will of God and follow it in this matter. She does not desire to run ahead nor remain behind the leadings of the great Head of the Church, without whom we can do nothing.”\*

#### § 140. Expression of Conference in Regard to Secret Societies.

The reader of the first volume of this history has seen that the older Annual Conferences repeatedly expressed themselves as opposed to secret oathbound societies.† This sentiment was quite strong during the early time of the Association. These societies with their secret doings were counted among the unfruitful works of darkness, yea, as belonging to “the world,” from which Christians are commanded to “come out.” This was practically observed with scarcely an exception, by the newly converted. An active Free Mason would not have been tolerated among the preachers.‡ But since 1855 several of the younger prominent men in the East Pennsylvania and West Pennsylvania Conferences had the audacity to join that secret society, and encouraged the younger preachers to do likewise and not without success. A number of petitions, signed by preachers and lay members, were presented to General Conference in 1871, requesting that body to adopt a law, prohibiting preachers and members from membership in such societies. This subject with the petitions was referred to the committee on revision, which presented the following report:

“WHEREAS, Several petitions have been received, soliciting this conference to change the Evangelical Association into an anti-secret society Church as it is an anti-slavery Church, etc.; be it

“1. *Resolved*, That we cannot make any other conditions for membership than those that were and still are contained in our Discipline, and can therefore not grant the prayer of the petitioners.

“2. *Resolved*, That we advise all our preachers and members to keep aloof from oathbound secret societies, especially for the sake of avoiding offence.

“3. *Resolved*, That we declare the laying of corner-stones for churches by secret societies according to their ritual, an offence against Christian propriety, a violation of our Discipline, and it is therefore objectionable and forbidden.”

A minority report was also presented which omitted the second item in the majority report but was otherwise essentially the same, and found a

---

\* *Evangelical Messenger*, Dec. 7, 1871.—*Der Christliche Botschafter*, Dec. 20, 1871.

† Volume I., page 384.

‡ See an instance in Volume I., page 385.

few advocates, who debated for a short time vehemently. The majority report was then adopted with more than a three-fourths majority. This report may be justly regarded as the expression of the sense of the Association, as represented in General Conference.

In consequence of this expression, and also through the "holiness movement," which permeated the older conferences, "oathbound secrecy," together with its parades, etc., sank so far "below par" in the Association, that since that time no church corner-stones have been laid by such societies, and most of the preachers and members, immediately concerned, withdrew from active participation in their transactions—to which congratulations !

#### § 141. Election of General Officers.

The conference resolved that two Bishops be again elected. The ballot for nominations showed that John J. Esher and Reuben Yeakel received such a large majority of all votes that it was certain they would be elected, whereupon it was resolved that conference regard this ballot as the election itself. Hence John J. Esher was re-elected and Reuben Yeakel newly elected to this office. Rudolph Dubs was then re-elected as Editor of *Der Christliche Botschafter*, and Jacob Hartzler of the Central Pennsylvania Conference newly elected as Editor of the *Evangelical Messenger*.

The department of the Sunday-school and Tract Union, which was hitherto supplied by Reuben Yeakel, was now separated into a German and English department. To the German department was assigned *Das Evangelische Magazin*, which was adopted by conference as a publication of the Church, and it was changed into a Sunday-school and family magazine. William Horn of the Wisconsin Conference, was elected editor. The English department received the *Living Epistle* as a publication of the Church, and Jacob Young of the Central Pennsylvania Conference was elected editor. William F. Schneider of the Wisconsin Conference was elected manager of the Publishing House by acclamation, which was probably the first time that an officer for the Church was elected in such a manner.\* William Yost was elected as Corresponding Secretary of the Missionary Society.

#### § 142. Statistics.

The chief items of the statistics were as follows : Itinerants—elders 418, deacons 103, probationers 85, together 606 ; local preachers—elders 131, deacons 119, probationers 229, together 479 ; members 78,011 ; churches 977, value of the same \$2,144,444 ; Sunday-schools 1,165, scholars 68,648, catechetical classes 497, catechumens 5,168. The Association now also

---

\* Bro. Schneider had previously been appointed manager by the Board of Publication vice William W. Orwig resigned. He rendered such satisfaction that the honor of a unanimous election was bestowed upon him.



had a High School valued at \$117,000 ; also an Orphan Home valued at \$72,765, and the Publishing House valued \$141,423.89.

A comparison with the statistics of four years previous results in the gains during the quadrennium of 20,000 members, and quite a notable progress in other respects. In spite of the afore described disturbances this was a flourishing time for the Association, to which, as was generally admitted, the "holiness movement" contributed very effectually.\*

### § 143. A Union Holiness Camp-Meeting at Easton, Pa.

A strong desire to have a union holiness camp-meeting was manifested by a large number of preachers and members in the East Pennsylvania Conference during the Summer of 1872, to be held within the bounds of that conference for the particular purpose of promoting the work of holiness, as well as the conversion of sinners. In order to meet this desire the presiding elder of the Easton District in that conference, Rev. Jesse Yeakel, made arrangements to hold such a meeting in a beautiful grove

\* Following are the names of delegates and members of this General Conference, who also signed the proceedings at the close, except a few who had previously obtained leave of absence:

**EAST PENNSYLVANIA CONFERENCE:** Francis Hoffman, John P. Leib, Jos. M. Saylor, Jesse Yeakel, Solomon Neitz, Thomas Bowman, Samuel G. Rhoads, Lewis Schneider, Christian S. Haman, George Knerr, C. H. Becker.

**CENTRAL PENNSYLVANIA CONFERENCE:** Jacob Young, Martin J. Carothers, Christian F. Deininger, Samuel Smith, Jacob Hartzler, Zachariah Hornberger, Samuel W. Seibert.

**NEW YORK CONFERENCE:** Martin Lauer, Michael Pfitzinger, Levi Jacoby.

**PTTTSBURG CONFERENCE:** Samuel B. Kring, George S. Domer, James L. W. Seibert, James Croasman, John D. Domer, John Q. A. Weller.

**KANSAS CONFERENCE:** J. G. Pfeuffer, Christian Berner.

**CANADA CONFERENCE:** Joseph Umbach, William Schmidt, Peter Alles, Charles A. Thomas.

**MICHIGAN CONFERENCE:** Jacob Meek, Michael J. Miller, Andrew Nicolai, John M. Haug.

**ILLINOIS CONFERENCE:** John Schneider, Jacob Schaeffe, William Goessele, Jacob Himmel, John G. Zinser, J. George Esher, Christian Hummel, Samuel Dickover, Henry Rohland, George Vetter.

**IOWA CONFERENCE:** Hezekiah J. Bowman, Henry Lageschulte, Joseph Bossert, Ernst J. Schultz.

**WISCONSIN CONFERENCE:** Gustav Fritsche, William Horn, Charles A. Schnake, Henry Huelster, Henry Schelp, Peter Massueger.

**OHIO CONFERENCE:** John Stull, J. W. Walkey, Christian M. Reinbold, Samuel Hoy, William W. Orwig, Leonhart Scheuermann, Daniel Strohmman, George F. Spreng.

**MINNESOTA CONFERENCE:** William Stegner, Christopher Brill.

**INDIANA CONFERENCE:** M. W. Steffey, John Fuchs, Melchior Meyer, Henry L. Fischer, Michael Krueger, Elias L. Kiplinger.

**GERMANY CONFERENCE:** Jacob Kaechele.

**EX-OFFICIO MEMBERS:** John J. Esher, Rudolph Dubs, William F. Schneider, William Yost, Reuben Yeakel.

TOTAL 79.

adjoining the city of Easton, Northampton County, Pa., to which he invited the members and preachers of the surrounding fields of labor and also those from afar. He also invited Bishop Reuben Yeakel and entrusted the supervision of the meeting to him. This camp-meeting was opened July 31, 1872. The brethren John Koehl and Michael Guhl reported the developments of this remarkable meeting in *Der Christliche Botschafter*, of which we insert the following extracts :

"The exercises of worship were arranged as follows : Early prayer-meeting at 5 A. M.; experience and prayer-meetings at 8 A. M., and at 1 and 6½ P. M., also fifteen minutes secret prayer in closed tents at 12¾ P. M. Preaching at 10 A. M., 2 P. M., and evening at lighting lamps. The earnestness manifested was deep and solemn already on the first day. Like a general rain which begins with noiseless droppings and penetrates the soil, so began this meeting. Bishop Yeakel preached on the first morning on John 6 : 28, 'What shall we do that we might work the works of God ?' He showed very clearly how preachers and members must go to work to promote the work of God, which requires the co-operation of God and man, especially with regard to sanctification. Bro. Herschey preached clearly in the afternoon on Heb 6 : 1. Thereupon the presiding elder gave an exhortation and requested the members to seek full salvation with the expectation to obtain it now, and many indicated their intention to do so by rising. The meeting was very spiritual and many telling words were spoken which carried the people along like a mighty stream."—J. K.

"On Thursday, August 1, the early prayer-meeting was greatly blessed. The influence of the Holy Spirit was powerful. At 10 A. M., the presiding elder, Jesse Yeakel, preached a sterling, practical sermon on 1 Thess. 5 : 23. The subject was : The Prayer of Paul. He then proposed the following questions : 1. For *whom* did Paul pray ? Answer : For such as had been justified by faith. 2. For *what* did he pray ? Answer : For their entire sanctification. 3. *How* did he pray ? Answer : Definitely—for something particular, *viz.* : entire sanctification of believers. The speaker explained the different temperaments and how they were depraved by sin—sanctification does not destroy but purify and regulate them, and takes away selfishness, which is the chief color in the turbid image of fallen nature, etc.

"On August 2, the Lord opened the windows of heaven quite early. At 10 A. M. the Bishop preached. He read the following passages : John 1 : 14 ; Heb. 2 : 14-18 ; Phil. 2 : 5-11 ; 1 Cor. 1 : 30, 31 ; Heb. 10 : 19-23 ; John 15 : 1-8, and John 14 : 12-14. The leading thoughts were :

"1. The incarnated God, or the state of the humiliation of Christ. 2. The glorified Godman, or the glorified state of Christ. 3. The unsearchable riches of Christ resulting therefrom.

"The speaker presented the deep self-humiliation of the eternal Son of God, even down to the death on the cross in a very clear light, and then also His exaltation into the eternal God-glory at the right hand of the

Majesty on High, whereby He became Lord over all and received the name above every other name : that all knees shall bow in His name. In consequence of this glorious exaltation He has received the fullness of the Holy Spirit for us and is the minister of holy things, whereby the infinite riches of grace are bestowed upon us, if we, in accordance with the Divine command, do really bow in Jesus' name, which implies nothing less than entire consecration to Him, perfect faith in Him, and a willing confession of Him. This divinely commanded measure was at the close of the sermon literally obeyed. Upon our knees, submitting entirely to Him, with uplifted hands we sang :

Amen—Hallelujah!

Alpha and Omega, etc.

"Thus we consecrated ourselves forever to Him and declared, that He alone should reign over us and in us, whereupon the mighty power of God filled our hearts. Oh, what holy, heavenly moments were these!—In the afternoon Bro. George B. Fisher preached and in the evening Bro. H. Hershey on Matt. 11 : 28 ; both sermons were richly blessed.

On August 3, the children of God very early sang their Redeemer's praise. At 10 A. M. Bro. Christian Myers preached on Isaiah 62 : 1. Subject : The Church of Christ represented by Zion. 1. Her righteousness and salvation. 2. The determination of the prophet. The speaker showed the necessity of the whole Church letting her light shine brightly through righteousness and holiness, etc. The sermon was very lucid. In the afternoon a meeting was held with the children and many of the little ones declared they would give their hearts to God. Bro. W. A. Leopold preached in the evening with unction on Matt. 25 : 10.

"Sunday commenced very lovely, and there were joyful songs of victory in the tents of the righteous. Bro. Francis Hoffman preached at 10 A. M. on 1 John 1 : 1-10. The leading thoughts were : 1. The essence of sin. 2. Full salvation from sin. He said that the condition of salvation was the conviction of sin and confession of it to God, both with regard to justification and sanctification, whereupon we receive it, according to verse 10. This sermon was so clear and presented the doctrines of justification and sanctification in such manner, that everyone could comprehend them. The people received much light on these subjects.

"On Sunday afternoon the people came by thousands until at least 10,000 were assembled, who conducted themselves very properly and seemed to realize that this was holy ground. Bro. John Koehl preached in the German language in the tabernacle tent with great unction on Isaiah 44 : 22. The Bishop preached in the English language from the preacher's stand to an immense concourse of people on Rev. 7 : 9-17. The subject and leading thoughts were : *The innumerable Host*. 1. *Who are they?* 2. *Whence came they?* 3. *Where are they assembled?* 4. *What is their condition?* 5. *How are they engaged?* 6. *Why are they there, or how did they reach that place?* During this sermon the power of God was

manifested as I never saw it before. And here I wish to testify that this was not a wild enthusiasm, but the all-penetrating power of God, which cannot be described in words. Very many entered into the fullness of salvation. Yea, upon a request, the entire audience of probably 10,000 persons rose to their feet, thereby declaring that they wanted to get to heaven through the blood of the Lamb! Oh, what a heavenly time!—In the evening there was preaching again in both languages. Many found the pardon of their sins and also many the experience of perfect love.”\*—M. G.

In this wise the meeting was continued until ten days were fulfilled with a steady increase of deep interest and overwhelming power. Within a radius of at least twenty miles around the camp-ground the people were stirred religiously, and the attendance was immense without the least disorder. On the last day, which was the “great day” of the feast, a missionary collection was taken, which resulted in the amount of \$1,525.00, contributed by cheerful givers to the good cause, and the Lord’s Supper was administered in the evening under peculiar heavenly influences. At the close the entire audience voted in favor of holding such a meeting again a year hence.

If all the stirring details of preaching, exhorting, personal labors, wonderful conversions and experiences of sanctification—persons divesting themselves of fashionable gew-gaws, tobacco quids and pipes, and forming solemn resolutions to live entirely for God—which took place during this meeting, were written, it would make a very interesting volume. Doubtless, they are all written in the heavenly records, and will be revealed in the Great Day.

Many of the camp-meetings, held a little later, also realized the mighty operations of the Spirit unto the conversion and sanctification of many souls, notably one held at Ringgold, Schuylkill County, Pa., under the supervision of Presiding Elder Thomas Bowman. The holy fire, fanned by heavenly winds, burned at many places.

#### § 144. “The Fullness of Salvation.” (*Heilsfuellen*.)

This is the title of a German book published at this time, which was exclusively devoted to the elucidation of the subject of sanctification. It was written by Father William W. Orwig and placed this subject in a very clear light. It is largely a compilation of the best thoughts of a number of English authors on the subject, interwoven with the author’s own views of it. This book was highly recommended by Bishop John J. Esher, John G. Zinser, Jesse Yeakel, Dr. William Nast, and also the Editor of *Der Christliche Botschafter*, who, however, also criticised certain parts of it. This was the best book of this kind that had until then appeared in the German language, and its influence contributed considerably to the augmentation of the blessed “holiness movement” in the Association, for which reason we here give it this notice and recommendation.

---

\* The reports published in the papers continued to the end of the meeting, but cannot all be reproduced here.



## § 145. General Statistics.

In *Der Christliche Botschafter* of October 9, 1872, appeared a statistical table from the beginning, exhibiting the progress of the Evangelical Association from the year 1800 to 1872, which is certainly of much importance and worthy of thorough study and contemplation. These figures contain much instruction for preachers and members. Here follows the table:

Year.	Itinerants.	Members.	Year.	Itinerants.	Members.
1801	1		1839	89	
1805	4	75	1843	—	13,070
1809	6	426	1847	319*	14,871
1813	15	796	1851	380*	21,179
1817	21	1493	1855	247	27,670
1821	20	1974	1859	317	38,370
1825	21	2039	1863	384	47,674
1829	26	2862	1867	486	60,401
1833	34	4252	1871	623	78,716
1835	57	5112	1872	660	81,690

## § 146. Progress of Mission Work.

At the annual missionary meeting held at Warren, Pa., in October, 1872, it was ascertained that the Association then operated 220 missions at home and in foreign lands, served by 230 missionaries, which was an increase of forty new missions during the past year. The aggregate amount of receipts, Germany Conference not included, was \$55,607.89. The corresponding secretary reported that several thousands souls had been converted to God on these missions, and added the following remarkable paragraph: "The Evangelical Association has now, with the gracious help of God, acquired the commendable position of having more missionaries at work, in proportion to the conditions and number of membership, than any other Christian denomination in our or any other country!" And courageously looking into the future, he exclaimed: "He who did so much for us, intends to do still greater things!"

## § 147. Cautionary Voices.

Gloriously as the work of God advanced and struck deeper root in many hearts, yet the tares among the wheat came forth also in some parts in a portentous manner, on account of which voices of warning were raised. One of the Bishops wrote among other things as follows: "Some eight or ten years ago the Evangelical Association had no members whose earthly possessions could be estimated at from fifty to one hundred thousand dollars, but since that time many of our members have made such progress in temporalities, that such brethren are now no rare exception and it may be expected in the near future that riches and abundance can be found anywhere. If some one should here ask: Have our wealthy

\* Here the local preachers are included.

members also become more holy, humble and liberal in giving in proportion to their wealth? I would be compelled, as far as my observation extends, to express my doubts, of course with exceptions. Splendid residences, filled with fashionable and luxurious furniture, etc., indicate neither humility nor consecration. The facts that our high schools are far from being sufficiently endowed, the missionary cause not being sufficiently supported to enter through open avenues into the many ripe harvest fields, and many churches being loaded down with debts that ought to have been paid whilst our people are becoming wealthy, constitute a serious testimony. Oh, that we had a great many Jobs, who, as Bishop Seyhert once said, was a miracle of grace, being radically rich and at the same time also radically pious and liberal."

\* \* \* \* \*

"Ten years ago scarcely one sister could be seen in the entire Evangelical Association, who wore ear-rings and finger rings, and fashionable dress was a rare sight. Now we find in many places worldly fashions largely prevailing, and scarcely a voice is raised against it. Whither are we drifting? Will we drive the enemy from the field in one direction and at the same time suffer him to break in unhindered from another side? This would not be at all commendable. What will be the advantage if we extend the work outwardly and suffer the enemy to carry on devastation within? Or have we already made such progress (?) that we believe fashionable dress to be an indifferent matter? Why then do we have the section 'On Dress' in our Discipline? And why then does the Word of God give us such earnest commandments and warnings concerning this?"

A preacher in the Illinois Conference read an essay at a district meeting on the question: "Whence threaten our Association the greatest dangers to lose its original freshness of vigor, Divine power and consecration to God?" The concise answer was: "It consists in the fact that we forsake the old landmarks." Then he deplors that the ministry was deviating with reference to the necessity of the Divine call to the ministry and the sense of responsibility, the apostolic unanimity and hearty tenderness, self-denial, spirit of sacrifice, etc. There is too much of expediency and seeking for popularity, of worldly conformity among preachers and members, as also racing for riches, formality in worship, etc.\*

Bishop John J. Esher expressed his views after holding the Annual Conferences in 1873. with regard to the status of the Evangelical Association and the work, as follows:

1. He believed that among the 1100 preachers not one could be found who did not sincerely believe in the Word of God and experimental heart religion; that we have no unconverted preacher among us, and no one whom God had not called and sent forth and anointed—but serious misgivings would not permit him to assert the two latter points positively.

---

\* *Der Christliche Botschafter*, December 11, 1872.

Furthermore he finds, that we still hold fast to a sound conversion, deep piety, and either the possession of perfect love or an earnest striving after perfect victory over all sin inwardly and outwardly, as indispensable requirements for the fitness for the office of the ministry and its administration, and that all of this was good, biblical and divine. There was also much attention given to the claims of the times upon erudition—and many other good points might be mentioned.

Proceeding, however, the Bishop indicates the deficiencies existing, and how to amend them, saying :

“1. Deeper heart-piety, more actual devotion to God, denying ourselves and the world, to sink into Christ and be lost in Him, and then leading a real holy and blameless life before God and men—this is an urgent desideratum in all our conferences and the chief condition of a better success, which may be in some measure commensurate **with our working forces and means.**

“2. More simple, personal effort, where it requires denial, even self-denial. More consecrated personal labor to save souls, and not too much institutionism. . . . . All institutions of human devisement cannot substitute the simple, often difficult personal labor. Often we seek to supply the lack of spiritual impetus and power by the multiplication of human means.

“3. The conscientious endeavor by a well ordered literary and scientific education to meet the requirements of the time might be much more general.

“4. Our excellent Church Discipline ought to be better administered—sacred duty and urgent necessity admonish us thereto. . . . All things else will not protect us against the threatening deterioration if we neglect this point.

“5. The culture of our youth ought to be much more general and in many instances better conducted. . . . . It seems to me that at many places there is more attention given to entertainment, than to a healthful feeding of the lambs of the Lord.

“6. We do not extend our borders as rapidly as we ought and could do. Many old fields of labor ought to be enlarged by new appointments. Some preachers do this, send them wherever you may, but others do it not.”\*

Similar voices from others were heard. The “holiness movement” awakened and quickened the conscience of the Church to a considerable degree, and the ecclesiastical watchmen blew the trumpet with clear tones, calling for preparation and aggressiveness against the enemies.

Thus we notice again two different opposing tendencies in the Evangelical Association, one of them toward holiness and the other toward moral deterioration ; and in such minds as apprehended the actual condition with

---

\* *Der Christliche Botschafter*, October 8, 1873.

spiritually anointed eyes, the painful query would often arise : Which of the two will finally obtain the victory ?

#### § 148. A Comparative Stagnation of the Work.

The Editor of *Der Christliche Botschafter* undertook in the month of August, 1873, a sifting of the statistics of the Association as reported by the Annual Conferences, and then commented on the result in a tone of mournfulness, as follows : "We have examined and sifted the statistical reports of the Annual Conferences, and the result is in many respects in nowise a cheering one. Our ministry and membership have reason to earnestly examine themselves why our labors have not been more successful in the past year." It appears that over 2,000 members were lost from the statistics and no one was able to tell what became of them, and the increase on the whole was only 2,505, although 9,748 newly converted had been reported. The editor then expressed his opinion in the following manner : "Our Church arrangements are excellent, our means are not small, but the result is by no means commensurate. Where is the cause ? We must ascribe the chief delinquency to the preachers. In the work of saving souls the main requisite is that the preacher possesses the power of the Holy Spirit, which overwhelms the sinner's heart. When this is lacking, the preaching is an empty sound, it does not penetrate, it does not kindle, the sinner slumbers quietly on and is not awakened from his carnal security. But we remark here that no preacher can possess this power, who is not deeply pious and consecrated to God. He who believes the contrary is woefully deceived. Such preachers as lack the Divine consecration to the office, show it by not being entirely devoted to God—the lack of office-grace betokens the want of heart-grace. Such a preacher is an unfaithful servant, blamable before God, and if not converted, he will draw upon himself the judgment of God."\*

It must be remarked here that during the "holiness movement" for the past six to eight years many preachers became deeply interested and sought "a deeper work of grace," but about one-half of the preachers assumed a neutral position, were inclined to criticise the work and declined to co-operate, and hence remained far behind in this matter. Others also contented themselves with superficiality, which had its detrimental consequences—as will be seen in a very deplorable manner in the later history of the Association.

#### § 149. A Mission among the Heathen Again Discussed.

At the annual meeting of the Missionary Society and Board of Missions, held October 18, 1873, the proposed mission among the heathen, which had been so often discussed, was again taken up. It was seen from the report of the treasurer that the voluntary contributions, which had been gathering for many years for such a mission, now amounted to the

---

\* *Der Christliche Botschafter*, August 27, 1873.



respectable sum of twenty-two thousand, four hundred and sixty dollars and thirty cents (\$22,460.30). And still the gifts continued to flow into the treasury from cheerful and expectant givers. They thought and felt that such a mission would finally be established. And this earnest thinking and feeling resulted now in the following preamble and resolution by the Board :

"As we as a Church, consider it our sacred duty to co-operate in the work of converting the heathen, and as the time to go forward in the name of God with this important enterprise seems to approach ever nearer, and as already a large amount of liberal contributions is on hand ; therefore

"*Resolved*, That our respected Bishops and the corresponding secretary shall constitute a committee for the purpose of taking initial steps with regard to the men to be sent, the place," etc.

This was, of course, an honest and sincere expression, but neither the Bishops nor the secretary found it possible to adopt any such initial steps.

#### § 150. Second Camp-Meeting at Easton, Pa.

In August 1874, the second camp-meeting was held at Easton, Pa., and extraordinarily blessed with awakenings, conversions and sanctification. In a report, published at the time, it was stated among other things : "As was expected, the number of people who came to hear the Word of God, amounted frequently to thousands. On Sunday the number estimated was 12,000, for there went out into Edelman's grove nearly all the town of Easton and the surrounding country and villages, which were situate, not along the Jordan, but at the Lehigh River. It was a great day, on which the Word of Life was proclaimed six times, three times in the English and three times in the German language, a day on which many people heard 'strange things.' On Sunday as well as on other days the sins of the people were fearlessly exposed and sinners called to repentance. To believers was shown a deep inward depravity of fallen human nature, and withal the evils pointed out, that exist even in the Church and warning against them given ; and Christ was presented before all as our pattern of living and our present and full Saviour ; in short, true holiness of heart and life was earnestly insisted upon. And, God be praised ! it was not in vain. Already during the first days penitents found the forgiveness of their sins in the blood of their Redeemer, which continued until the close of the meeting. And among believers occurred powerful movements. It was not a seeking for 'good feelings,' but much rather to become entirely consecrated to God and wholly cleansed ; they wanted to *become better*, in order to live better and holier after the close of the meeting—to live entirely for Christ. Many came to the altar of prayer to seek sanctification, others were on their knees at their seats and agonized for full salvation, and at times all seemed, while on their knees, to step into the depth of the river of salvation. There was not a word said about measures and methods ; they were not

thought of, and any measures whether old or new, which would be conducive to confirm the covenant of full consecration and to direct the eye of faith steadily to Jesus, were welcomed. Powerful and deep operations of the Holy Spirit took place, and many sincere souls, thirsting for entire holiness, found what they sought in Christ. No one was concerned in counting the number of those who were converted or sanctified, but much rather that there might be very many of them." \*

#### § 151. The Heathen Mission Once More.

At the annual meeting of the Missionary Society and Board, held at Cleveland, Ohio, on October 9, 1874, a considerable step forward was taken, by adopting the following items of the report of the committee on a heathen mission :

1. That Japan be selected as our field for the heathen mission.
2. That both Bishops with the corresponding secretary be continued as a committee to procure suitable men for the heathen mission.
3. That we respectfully request General Conference to send without unnecessary delay two or three missionaries to that country.

Finally then, the idea that heathen missionaries would have to take first a course of several years study in a preparatory school before they be sent into a heathen land was dismissed, and at last the field for such a mission was also selected, all of which was, however, subject to the approval of General Conference, which body did not hesitate to give its *unanimous Amen* to it, as we shall soon see.

#### § 152. Christopher Yeakel.

On March 25, 1874, in Upper Hanover, Montgomery County, Pa., Rev. Christopher Yeakel died happy in the Lord and entered into the kingdom of glory in his 90th year. Already in his 12th year he realized the influence of the Holy Spirit, which produced intense longings and impulses to prayer and earnest searching of the Scriptures, until at last in 1831 he realized the consciousness of being accepted with God. Under Divine providence it now occurred, that Bro. John G. Zinser came into his neighborhood and also called upon him, and he soon became convinced that this man was a servant of the living God. Soon thereafter, in the year 1832, he joined the Evangelical Association, became exhorter in a class (1833), and was made class-leader in the Fall of that year, which position he filled for many years. He also was received as local preacher, the duties of which office he conscientiously discharged. For a number of years before his decease he professed and also proved by his life the state of perfect love.

In his advanced age he was continually happy in God, and in public meetings, such as camp-meetings and also privately, he would magnify the Lord by confessing what He had done for him. During the fierce perse-

---

\* *Der Christliche Botschafter*, August 26, 1874.

cutions in 1830-40 he suffered bodily maltreatment, the marks of which he took into the grave. Several years prior to his happy departure he expressed his great delight over a report of the progress of the work of sanctification, which had appeared in *Der Christliche Botschafter*, and then stated to them his theological views on the subject in the following manner :

"The sole ground of our sanctification is the atonement of Christ, which the Holy Spirit brings to us in the Gospel so closely as the natural atmosphere surrounds us. It has its beginning in conversion and regeneration, when the guilt of sin is removed and its dominion is broken, and man becomes a child of God. There remains, however, moral depravity, which Paul calls the old man, which cannot enter into heaven, nor can it be laid in the grave, for if this latter could be done, the atonement of Christ would not be perfect. This old man must be crucified through self-denial, by which he will become weaker and weaker. By a faithful exercise in the service of God, spiritual knowledge will grow riper and faith become stronger, until one can sink himself entirely into Christ, whereby the image of God will become fully restored in us. Now the old man no longer lives, but God lives in us and we in Him. The old man is now dead completely. He who does not believe this has no proper understanding of the plan of salvation. But there remains still the conflict and war against the world, sin and the devil, and watching unto prayer must not be neglected. He who has obtained this blessed experience is under obligation to confess what God has done for him for the benefit and salvation of his fellow-men."

#### § 153. John P. Leib.

This man of God entered into the rest and joy of the Lord at Phoenixville, Montgomery County, Pa., on September 7, 1875. While he was waiting upon the Lord on his knees in his closet in secret prayer, heart failure took place, and the holy angels conducted his departing spirit to Christ his Lord. This took place in his 73rd year.

He was soundly converted to God and joined the Evangelical Association in his twenty-second year, and was an ornament of the Church by his godly conduct even when a young man.

In the year 1831 he was received as preacher into the itinerant ministry of the Evangelical Association. During the first five years of his ministry he traveled on the then very large circuits Lebanon, Schuylkill and Cumberland in the Eastern Conference. During the first year of his itinerancy it became often almost intolerable to him to be absent from his family for many weeks, and in addition to that to pass through the peculiar conflicts incident to a young beginner in the then so very severe hardships of this work. Sometimes, too, he felt as if he could not preach, hence he at one time went home to Orwigsburg, Pa., and offered horse and all his belongings to Bro. Francis Hoffman as a present, if he would serve in his stead. But he soon received sufficient courage "to try again." At a camp-meeting

during his first year he essayed to preach on the text: "For I am not ashamed of the Gospel of Jesus Christ," etc., Rom. 1: 16, and the power of God was manifested in an extraordinary manner through the sermon, by which his timidity was fully overcome, and the preaching of the Gospel remained his supreme enjoyment during all his subsequent life.

Already in 1836 he was elected presiding elder, in which office he served the Church about twenty years with great diligence and devotedness. Afterward he served on various fields of labor in the East Pennsylvania Conference, and never one word of objection to his field fell from his lips, even if it happened not to be altogether desirable. He was a member of General Conference already in 1836, and from that time forth he had the honor to attend every session of that body as a member. Thus his usually sound judgment in critical and important Church business became available for the benefit of the Church of his choice. His name also stood on the list of delegates to the General Conference of 1875, but when that body convened in Philadelphia, his place was vacant and his voice could be heard no more in that supreme council. He was for many years the faithful treasurer of the Charitable Society of the Evangelical Association, in which position he enjoyed the well-merited confidence of the whole Association. During the whole time of his ministerial service, about forty-five years, he never took a local relation, and there is not a single charge against him recorded in any conference book.

Two things were remarkable in him even in his old age. First, the undiminished clearness and strength of his mental powers, and second, the vigor of the Divine life in his soul. Attending two camp-meetings, held on Philadelphia District, a short time before his decease, he seemed to "renew his youth like an eagle's." At the last of these, on Milford Circuit, where many events from the first year of his itinerancy were re-called in his memory, he arose one morning at the close of an experience meeting and raising his voice so high, that he could be heard distinctly even outside the tents, he said: "I, John P. Leib, at the age of seventy-two years, after I have served the Lord fifty-one years, and have preached the Gospel forty-five years, do confess this day publicly before all the people, that I have found pardon of my sins in the blood of the Lamb, and that I am consecrated to the Lord with all that I am and possess for time and eternity."

Bro. Leib was a clear thinker and his judgment was usually correct. In his preaching he appealed chiefly to the reason of his hearers, but while doing this he would frequently become intensely engaged, without, however, infringing upon proper decorum, and then he would transmit his inspiration in a great measure to his audience whom he carried along with himself. When he arose to preach he usually knew what he was going to say, and would say it so clearly that everyone could understand him and so unambiguously that no one could mistake it.

In his religious principles he was thoroughly Evangelical. A sound conversion to God, the witness of the Holy Spirit, and the entire sanctifica-



tion of believers through the blood of Christ were his cardinal doctrines, to which he clung immovably. He laid special emphasis upon the experience of entire sanctification.

§ 154. A Glorious Camp-Meeting in August 1875.

One of the most successful camp-meetings ever held probably within the bounds of the East Pennsylvania Conference was held at Bingen, Pa., on Pleasant Valley Circuit. From the first service to the last the presence of the Holy Spirit was realized in a most extraordinary manner. A large number of sinners was converted, and scores entered into the experience of perfect love. There was the most perfect union among preachers and people, so that it could be truthfully said, they were of one mind and one soul. The hungering and thirsting after righteousness seemed intense and general. A most extraordinary consecration-meeting was held on Saturday morning, lasting nearly three hours, during which the power of God was realized in a most signal manner. Hundreds were upon their knees renewing their vows to God, and making an eternal covenant with the Lord. The presiding elder, Rev. Thomas Bowman, apparently under an especial inspiration, had read Rom. 12: 1, 2, and then delivered an address upon entire consecration, in which the motive was not fear but love, and upon what such consecration implied and involved, until he himself was compelled to confess before the large congregation, that although he had always stoutly contended that he had been fully consecrated to God at the time of his conversion he now realized his mistake by the *increased light* of the Holy Ghost received during that address, and declared his willingness then and there to make his consecration complete and called upon the ministers and people to follow his example. For probably an hour and a half the meeting had no other leader but the Holy Spirit. Elder, ministers and people were on their knees wrestling with God, until the very place seemed filled with the presence of the Master. The influence of that hour reached far into the future and is still felt. The entire circuit in the bounds of which this camp-meeting was held with only a few exceptions, remained loyal to God and the Church in the future, as well as a majority of the ministers present on that memorable morning. The presiding elder himself was prepared by the hand of the Lord at that meeting for his future work and position in the Church. On Sabbath it was estimated that the meeting was attended by at least ten thousand people. Ten sermons were preached during the day, as the multitudes were addressed at two different places aside from the regular preaching stand. The most perfect order was maintained from the beginning of the meeting to the end. The influence of the Spirit was so powerful that everyone seemed to realize that he was standing upon holy ground. The meeting was under the control of the presiding elder without the aid of any committee. The ministers were not asked to come until all things were in readiness, and permitted to leave when the services ended, the presiding elder attending to everything connected with the camp.

Rev. Moses Dissinger was preacher-in-charge of the circuit at that time. He rendered most valuable service at this meeting, preaching several sermons of unusual power. At the last service he was appointed to make a closing address. Speaking to the unconverted in his inimitable, peculiar manner, he said :

"Ihr liebe Leut, ihr sagt wir verdammen euch. O wie seid ihr doch betrogen. Wenn ich an der Hoell' staende und es fiel Jemand von euch hinein, und ich koennt ihn noch an den Hohn *verwische*, ich thaet ihn schnell 'rausziege und thaet ihn *ausblose*, und ging schnell mit em nasse Hauslump um ihn her, ums Feuer zu loesche. Nein, wir moechten euch retten und selig sehen. Desshalb zeigen wir euch euren verlorenen Zustand und rufen aus mit lauter Stimme : Siehe das Lamm Gottes, welches der Welt Suende trug." \*

This exhortation had a most wonderful effect. It seemed to thrill the audience like a shock of electricity. Only eternity will reveal the grand and blessed results of this extraordinary camp-meeting.

#### § 155. The Sixteenth General Conference.

General Conference convened on October 14, 1875 in Philadelphia, Pa., and was one of the busiest and in some respects most important sessions ever held.

THE ADDRESS OF THE BISHOPS showed an increase during the past four years of preachers 164, members 17,350, church edifices 266, Sunday-schools 366, catechumens 1,000, and other items in about the same ratio, which is a little more than 22 per cent. This, however, shows a decrease of 7 per cent., as compared with the preceding quadrennium. The cause of this decrease the address describes as follows :

"The main cause of this decrease in the ratio of growth must be looked for in the diminished effectiveness of our working forces, more especially the ministry. Just as the Church is under God indebted to the ministerial office for its prosperity, so the blame for the deficiencies and damage, and therefore also the responsibility for delinquencies fall chiefly upon this office.

"Our ministerial success : the conversion of sinners to God, the sanctification of believers, and the preservation of the Church in holiness before the Lord, depends in a high degree upon the preacher's state of grace, and the effect of the power of the Holy Spirit who dwells in him. All success

---

\* As this was spoken in the Pennsylvania German dialect, it cannot be strictly translated. The substance is this : "Ye dear people ! Ye say that we condemn you, but oh, how you are deceived ! Why, if I stood at the verge of hell and one of you were to fall into it and I could yet *grasp* him at his hair, I would pull him out quickly and would *blow him out*, and would quickly put the wet house-rag around him to put out the fire. No, we want to rescue you and have you saved, for this reason we show you your lost condition and call upon you with a loud voice : Behold the Lamb of God, which taketh away the sins of the world."

accomplished by other means and other effects are plants which the Father in heaven has not planted, and therefore will not be perpetuated and will bring forth no good fruits. A ministry especially called of God, thoroughly sanctified, entirely devoted to God, the office and the Church, hating avarice and epicureanism, but is permeated by that mind of self-sacrifice which was in Christ—this is the condition not only of the prosperity, but even of the life and the existence of the Evangelical Association. Given such a ministry the Evangelical Association has a bright future before it ; without it her existence will be superfluous, yea, she will in spite of all other things, wither away and end in dissolution."

These episcopal words are so well founded in the Word of God and confirmed by experience, that they are worthy of the most serious appreciation.

Further the Bishops refer to various deficiencies in the Association, among which the neglect of discipline is particularly named. The several institutions of the Church are said to be in a prosperous condition. We insert here another important paragraph : "Our prosperity comes from God ; if we desire to secure it, we must not only faithfully use the means He Himself appointed, but we must also walk in His ways, therefore we cannot but impress upon this conference as the supreme body of our Church, the necessity of adopting earnest measures against the invasion and spread of ungodly things in our beloved Zion."

**QUESTIONS OF LAW.** The expositions of law contained in the appendix of our Discipline were adopted by this conference. They had been prepared by a committee, appointed by the preceding General Conference and were now again subjected to a close scrutiny. After their adoption by conference, it was upon motion by Rev. Samuel G. Rhoads, resolved, that they be annexed to the Discipline as an appendix.

What was to be the precise legal nature and authority of these expositions, neither this conference nor any of its successors ever specified ; that they are not positive or statute laws is clear enough from the fact that they did not pass through the disciplinary process of law-making, and according to their nature they neither belong to the chapter of "Temporal Economy," into which the conference may place any corresponding new law by simple resolution ; nor are they judicial decisions, for such can be made by this supreme court of law only when actual *cases* are legally brought before it for *adjudication*, as our Discipline clearly states. But these expositions are simply answers to hypothetical cases. However, these explanations of law by the highest body in the Association are at any rate deserving of very great respect and may quite safely be regarded as a guide in all such cases.

**THE HEATHEN MISSION.** At last, after twenty-five to thirty years of agitation the hour had arrived for the actual establishment and supply of the heathen mission in Japan, in accordance with the suggestion made by the Board of Missions at its recent meeting. After an exhaustive dis-

cussion it was evident that the conference was nearly unanimously of the opinion, that this mission ought to be founded forthwith, and so it was done. And as this step was considered one of the most important the Association had ever taken, the entire conference, and visitors too, fell upon their knees and in silent, solemn prayer for some minutes supplicated the Divine blessing upon this enterprise, whereupon Bishop Esher prayed aloud and fervently for the same. Then the motion to establish this mission was adopted by a unanimous rising vote. Thereafter doxologies were sung in the German and English languages under deep emotions and intense feelings, accompanied with tears and shouts of praise to God. The impression became quite general that this transaction had also been ratified in heaven, which the subsequent history of the mission has abundantly confirmed. And certainly the entire Evangelical Association gave her cheerful assent to the enterprise at its inception.

**FORMATION OF NEW CONFERENCES.** The requirements of languages and other circumstances produced the conviction among the leading men of the Association, that the good of the work required the formation of a few German Conferences, in order to secure further success among the German population, especially in the large sea-coast cities and other parts of the Church. Hence the proposition was adopted to form a German Conference, consisting of the following fields of labor: New York Station, New York Mission, Newark Mission, Greenville Mission, Union Hill Mission, Easton Station, Philadelphia 4th St. Station, Philadelphia 6th St. Station, Philadelphia 5th St. Station, Camden Mission and Hornsburg Mission of the East Pennsylvania Conference; the Green St. Station, the Altstadt Station in Baltimore, the German Station in York and the German Station in Williamsport, of the Central Pennsylvania Conference, and also Washington. It was to be called "Atlantic Conference."

The second Conference was to be called "Erie Conference," consisting of Allegheny, Pittsburg, Rochester, Harmony, Tarentum, Erie, and Youngstown Mission of the Pittsburg Conference, Dunkirk and North East of the New York Conference, and Cleveland Station, Aaron St. Mission, Cleveland Heights Mission, Woodland Mission, Independence Station, Lake Circuit, Huron Circuit, Sandusky Station, Toledo Mission. Ottawa Circuit and Kelley's Island of the Ohio Conference.

The third German Conference was to include all the German fields in the State of Iowa, and retain its old name "Iowa."

The English fields in Iowa were to constitute an English Conference, called "Des Moines" Conference.

These propositions at first called forth considerable opposition, but a thorough ventilation resulted in their almost unanimous adoption and subsequent developments proved the wisdom of these measures.

Power was also delegated to the Germany Conference to divide into two conferences during the interval between the General Conference upon



the condition that the presiding Bishop give his consent, which was also done in 1879.

It was also resolved that the General Board of Missions with the approval of the Bishops or a majority of them shall have power between then and the next General Conference, to organize an Annual Conference on the Pacific sea-coast as soon as they deem it advantageous and practicable for the work there, and that the name of such conference shall be "Pacific Conference." This resolution was afterward changed to the effect that the Pacific Conference should be created immediately.

The southern part of the Indiana Conference was detached from the same and together with the appointments in southern Ohio and Illinois and in Kentucky organized into a new conference called the "South Indiana Conference."

**ELECTION OF OFFICERS.** After a lengthy discussion it was resolved that four Bishops be elected and in due time John J. Esher and Reuben Yeakel were re-elected and Rudolph Dubs and Thomas Bowman were newly elected to this important office; Martin Lauer was newly elected Editor of *Der Christliche Botschafter*, and Jacob Hartzler re-elected for the *Evangelical Messenger*; William F. Schneider was re-elected Manager of the Publishing House, Jacob Young Corresponding Secretary of the Missionary Society, who, however, a year later resigned that office and William Yost, who by this conference was elected Treasurer of the Missionary Society, was then also appointed as such Secretary. William Horn was re-elected Editor of *Das Evangelische Magazin* and German Sunday-school literature, and Hezekiah J. Bowman was newly elected Editor of the *Living Epistle* and English Sunday-school literature.

It was also ordered that the "History of the Evangelical Association," compiled by William W. Orwig, shall be "thoroughly revised," and a second volume be written and published, and Rudolph Dubs was appointed to do this work, but for "want of time" he did not undertake it.

Of course the majority of General Conference believed that these places were all well provided for, but some of the members had their misgivings.

**STATISTICS OF THE ASSOCIATION.** From the report of the committee on statistics we get the following figures concerning the main items: Itinerant ministers: presiding elders 55 (increase since 1871—6), elders 572 (increase 154), deacons 125 (increase 22), preachers on probation 84 (loss 1); local elders 133 (increase 2), local deacons 118 (loss 1), local preachers on probation 252 (increase 23); total number of preachers 1339 (increase 285); members 95,253 (increase 19,062); churches 1233 (increase 256), probable value \$384,049 (increase \$55,839), Sunday-schools 1509 (increase 344), scholars 90,090 (increase 21,444), officers and teachers 16,875 (increase 3,795), volumes and libraries 181,944 (increase 27,815), catechetical classes 509 (increase 12), catechumens 6,186 (increase 1,000).

These figures indicate progress, but an army of 1339 preachers might probably have had double success if all of them had been men "full of faith and the Holy Ghost."

The following fourteen Annual Conferences were represented at this General Conference: East Pennsylvania, Central Pennsylvania, Pittsburg, New York, Canada, Ohio, Michigan, Indiana, Illinois, Wisconsin, Iowa, Minnesota, Kansas, Germany.

**NOTICEABLE ITEMS.** During this conference session the venerable Bishop Matthew Simpson of the Methodist Episcopal Church paid an unofficial fraternal visit to this body and addressed it in an unctious, masterly and yet simple manner, which made a very good impression, to which the conference replied with a vigorous vote of thanks. The plain, unaffected and friendly appearance and manner of the venerable and highly respected Bishop had a very favorable effect upon the conference, and this, as well as his address, presented him as an honorable and experienced man of God.

Rev. Jacob Rothweiler appeared before the conference as the delegate of the Methodist Episcopal Church, to present their fraternal greetings and delivered a brotherly and very interesting address to conference.

The brethren Martin J. Carothers and William F. Schneider were appointed fraternal delegates to the next Methodist Episcopal General Conference.

The venerable fathers in the Gospel, John G. Zinser and Adam Ettinger were present at this session for the last time.

Bishop Esher closed the conference with a very impressive address and a fervent prayer which was long remembered.

The transactions of this conference proved subsequently in several respects of much greater consequences than was supposed, as will doubtless be seen from a third volume of this history, when once it shall be written.\*

\* Following are the names of the members of this conference, who all of them signed the proceedings:

**BISHOPS:** John J. Esher, Reuben Yeakel.

**EAST PENNSYLVANIA CONFERENCE:** Thomas Bowman, Jesse Yeakel, Jos. M. Saylor, John Koehl, Samuel G. Rhoads, Christian S. Haman, James O. Lehr, Francis Hoffman, Charles K. Fehr, Solomon Neitz, Lewis Schneider, Frederick Kreckler, John C. Hornberger.

**CENTRAL PENNSYLVANIA CONFERENCE:** Martin J. Carothers, Samuel Smith, Christian F. Deininger, Emanuel Kohr, Samuel W. Seibert, Isaiah M. Pines, Adam L. Reeser, Henry B. Hartzler, Solomon T. Buck.

**PITTSBURG CONFERENCE:** George S. Domer, James L. W. Seibert, John D. Domer, John J. Bernhart, Robert Mott, Samuel B. Kring, H. B. Summers.

**NEW YORK CONFERENCE:** Martin Lauer, Michael Pfitzinger, Michael Lehn, Andrew Holzwarth.

**OHIO CONFERENCE:** John Stull, John W. Walkey, William W. Orwig, Christian M. Reinhold, Daniel Strohmann, George F. Spreng, Samuel Hoy, Charles Hammer, Jesse Lerch.

**CANADA CONFERENCE:** Peter Alles, Franz Herlan, Charles A. Thomas, Joseph Umbach.

INDIANA CONFERENCE: Michael W. Steffey, Elias L. Kiplinger, Michael Hoehn, John Fuchs, Melchior Meyer, Michael Krueger, John Kaufmann.

MICHIGAN CONFERENCE: John M. Haug, Samuel Copley, Edward Weiss, Michael J. Miller.

ILLINOIS CONFERENCE: William Goessele, George Vetter, Henry Rohland, Jacob Himmel, John Schneider, Daniel B. Byers, Jacob Schaeffe, Samuel Dickover, Henry Hintze, Martin Stamm, Christian Hummel.

IOWA CONFERENCE: Joseph Bossert, Herrmann Brauer, Hezekiah J. Bowman, Jacob Henn, Ernst J. Schultz, J. F. Berner, David H. Kooker, Henry Lageschulte.

WISCONSIN CONFERENCE: Gustav Fritsche, Matthew Wittenwyler, Henry Huelster, C. F. Zimmermann, Andrew Tarnutzer, Henry Schelp, Charles A. Schnake.

MINNESOTA CONFERENCE: William Stegner, Christopher Brill, Andrew Strohmeier.

KANSAS CONFERENCE: John G. Pfeuffer, John Wuerth.

GERMANY CONFERENCE: Jacob Kaechele, John Walz.

EX-OFFICIO MEMBERS: William F. Schneider, William Horn, Rudolph Dubs, Jacob Young, Jacob Hartzler, William Yost.

**TOTAL 98.**

## THE CAUSE OF HIGH SCHOOLS IN THE EVANGELICAL ASSOCIATION.

---

In her earlier years the Evangelical Association was frequently accused of being opposed to erudition and also catechetical instruction even from the beginning. This accusation is unfounded. Already in 1809 the Original Conference approved of the publication of a catechism to be used in catechetical instruction which was then held in private houses. With regard to the other point it can be said with perfect truth that the Association was never unfavorable to a real, solid, intellectual culture, but did denounce the abuse of it. But as there were in the primitive times of the Association so many deplorable examples to be seen of parsons and others who were somewhat learned literally, but spiritually perverted, leading even immoral lives, there resulted from this fact a strong aversion against theological education for the office of the ministry, it being so often misused and substituted for the Divine sufficiency and unction of the Holy Spirit. But there never was a voice raised against biblical study and knowledge. Jacob Albright was himself a diligent student and made considerable progress in self-education, in spite of the very unfavorable circumstances in his time. He mastered the German language so far that he used the proper German—in contrast with the Pennsylvania German dialect in preaching. Like the great Hungarian patriot, Kossuth, with the help of a dictionary, he also made considerable progress in the English language and admonished his co-workers to diligence in reading and study. We read in his biography as follows: "Notwithstanding the very unfavorable circumstances in which he was placed, it was Albright's aim to become as fully qualified as possible to perform his ministerial duties, at the same time advising the young preachers to diligence in this respect. No doubt, if he were still among us, he would be a strong supporter of our Evangelical schools and the cause of education. His good sense would not allow him to occupy any other position." \*

The fact that Albright made use of a dictionary as a help in acquiring the English language, by which he profited considerably, recalls the underlying facts that he was born and grew up in a section of Eastern Pennsylvania, where the Pennsylvania German dialect was the exclusive vernacular and that he afterwards resided in another section just as German. The English language was to him practically a *foreign* language. In his time there existed no high schools in Eastern Pennsylvania, and the common

---

\* *Albright and His Co-laborers*, pages 105, 106.



schools were all private ones, in which only German was taught and that very imperfectly. The fact, that notwithstanding such extremely unfavorable circumstances he so far educated himself in the German language that he could use it properly in preaching, and "also mastered the English language to such an extent that he could deliver an English address when circumstances required it,"\* certainly is to his credit. Right here the weighty words which Father John Dreisbach spoke many years ago to the author under evident emotion may be repeated: "Jacob Albright was a man of whom the Evangelical Association has no reason to be ashamed in any respect."

The example and admonitions of Albright exerted a great influence upon his co-laborers and their successors. All of them were diligent students of the Bible and inquisitive investigators. Miller wrote, Walter composed hymns, Dreisbach made translations, and their works have been useful even until this day in America and to some extent also in Europe. John Kleinfelter, who entered the itinerancy in 1813 and became one of the leaders in the work, succeeded, even without a tutor, in acquiring the Greek language so that he could read the Greek Testament.†

When Dr. Schaff saw the first official Church hymn-book of the Evangelical Association, called *Das Geistliche Saitenspiel*, which was compiled by John Dreisbach and Henry Niebel in the year 1816, he was greatly surprised and highly pleased with its contents, and not less so when he had examined the catechism of the Evangelical Association, compiled by Wm. W. Orwig and published in 1846, of which he made use in the compilation of his own (Schaff's) excellent catechism. From personal conversation with Dr. Schaff, we know that he greatly appreciated the labors, success and progressiveness of the Evangelical fathers after he had become acquainted with them.‡

\* *Albright and His Co-laborers*, page 18.

† A few documentary fragments are in the possession of the author which contain the date and Kleinfelter's name in Greek letters.

‡ In a letter to the author by Professor M. J. Cramer, Ph. D., D. D., of East Orange, N. J., this learned scholar gives his view of Albright and his co-laborers as follows: "The fact that God chose Albright as an instrument to labor specially among the Germans of America, who were at the close of the former and the beginning of the present century neglected spiritually and ecclesiastically by the different denominations for their welfare in those respects, cannot be doubted. The Lord saw what kind of a man was needed for such a work. The very needy circumstances of the country and the times did not permit the Germans at that time to acquire learning in such a degree as was possible during the hundred years following; for this reason God raised up a man from among the people who could feel and think with them, and thus be enabled to exert a good influence upon them. A man from the study-room would have accomplished very little; but a man of the people, who received only the usual schooling but possessed strong common-sense and good tact, was the man for the people. Such men were Father Albright and his co-laborers, each in his place. It is an honor not only to Mr. Albright but also the Evangelical Association, that she

As the Evangelical Association grew quite rapidly from 1836 to 1840, this fact provoked her opponents to a more intense opposition, so that there was no lack of misrepresentation and persecution. Among the many accusations made the following was perhaps the most frequent : "The Evangelical Association is altogether an ignorant crowd, opposed to erudition, rejecting in particular a scientifically educated ministry," etc. This induced the General Conference, assembled at Greensburg, Ohio, in 1843, to adopt unanimously the following declaration :

"As the Evangelical Association is charged by many, though unjustly, with looking upon learning, or rather a classical education of the ministry, as altogether superfluous and useless, yea, even dangerous and injurious, and despising for this reason all higher institutions of learning, this body feels itself called upon and under obligation, to declare and express its views on this subject in public, to refute thereby this false charge.

"It is indeed true that this conference believes and teaches, that *all* human wisdom, learning and knowledge, without a Divine call and the unction of the Holy Spirit, qualify no man for the Gospel ministry ; and that a man called of God to this office, and filled with the Holy Ghost and with power from on high, without great human learning or even a comparatively illiterate man, may be a preacher of the Gospel and accomplish much good, if he fears God and is conscientious in the discharge of his duties. But notwithstanding this, the conference acknowledges and maintains, that learning in the common acceptation of the term, or a classical education, is in many respects of great value to a man called of God to the Gospel ministry and endowed with the Holy Ghost and enhances his usefulness ; or in other words, that he who has the Divine unction and great learning, can, in many instances and even generally, accomplish far more in the vineyard of the Lord, in the conversion of the world and the spread of the Redeemer's kingdom than the unlearned man, though he possess the same measure of Divine unction and grace.

"Entertaining these views of the advantages of learning in a minister of the Gospel, this conference recommends to all its candidates for the ministry and all its ministers generally, to take proper measures to store their minds with as large an amount of useful information as they possibly

---

had such an able founder, although he was not a classically educated man. This shows also further that the Lord is not bound to high schools ; He takes men from the people who are adapted for the work for which he wants to use them, without regard to classical or non-classical education, so that the glory will come to Him and not be given to the feeble instrument. In my view it is a great honor to the Evangelical Association, that her founder was not one who was classically educated, but had received that deeper spiritual experience, which was of infinitely greater importance for the work to which he was called, than a mere academical education. His excellent natural capacities which he further cultivated by diligent reading and study, substituted in his case a mere mechanically acquired classical education. The Evangelical Association has much reason to be thankful for her great founder."

can, to endeavor to become *learned and literary men*, who have also the unction of the Holy Ghost.

“JOHN SEYBERT, }  
“JOSEPH LONG, } Bishops.  
“ABSALOM B. SCHAEFER, Secretary.”

### § 1. The Object of High Schools.

This declaration of the highest authority among us brought the subject of higher education, both theological and scientific, for both preachers and members, directly before the people and caused a lively discussion in *Der Christliche Botschafter*, in which the subject was considered from all sides. These discussions which were continued for several years, were at times lively and turned into sharp controversies, having reference more particularly to the *object* of high schools. The brethren and fathers William W. Orwig, John G. Zinser, Henry Stetzel, John Dreisbach, Jacob Boas, Joseph Long and others participated vigorously in this discussion. But in all these discussions concerning the object of education, not one of the advocates of the cause uttered a single word implying that only secular or purely scientific education should prevail in high schools. It was repeatedly emphasized that we owe to our youth a good education and general culture, and the writers affirmed that they would secure for them such an education, as would of course be scientific, but also religious and ecclesiastical as well, in accordance with the spirit and sentiments of the Evangelical Association. If science only were to be cultivated, there was already an abundance of first-class schools for this purpose outside the Evangelical Association, so that we need not establish a purely scientific school. Bishop Long summed up the purpose for which we would establish high schools among us in a communication in *Der Christliche Botschafter*, in the year 1848, in his peculiar concise manner, as follows :

“We will do our part to secure to our youth and descendants, in accordance with our duty, a respectable and Christian education ; we will give them the necessary school instruction and acquaint them with that which belongs to a civil, moral and Christian life.”

How sensible and noble an object.

1. That we educate our children to become useful citizens.
2. That we educate them to become moral and conduct themselves properly in society.
3. That we instruct them to become true Christians through repentance toward God and faith in our Lord Jesus Christ.

A scientific education that ignores the religious wants of the youth and leaves the heart untouched will result in an educational perversion. Education must be symmetrical and produce an all-sided development, otherwise it will be a crippled effort which may become very detrimental. Very properly an eminent theologian has said : “The devil is a complete specimen of one-sidedness ; he possesses a highly developed intellect, but a bad, shrivelled heart, which misuses his intellect for evil purposes.”

The direction given to a young person in his time of development will govern him more or less during his life-time, hence he must be developed spiritually and religiously as well as intellectually, or else he will become a deformed character. Tertullian already said that by creation man was adapted constitutionally for Christ and Christianity.

The spirit of true Christianity must permeate and control our schools. And because these schools will be strong factors in the Association, it will be imperative that the faculties of our schools consist of able, pious, Evangelical men, whose personal influence will be correct and beneficial.

These were the views expressed by the debating brethren in those years ; and to this we add in our day a most hearty Amen !

## § 2. The Historical Development of the High School Cause.

From the origin of the Evangelical Association until the year 1845 it "had its hands full" with the work of calling sinners to repentance, organizing congregations, establishing a Publishing House and starting *Der Christliche Botschafter*, which latter was accomplished in the year 1836, when the Association numbered but 6,665 members. The *Evangelical Messenger* appeared in the year 1848, when the membership numbered about 18,000. About the same time the missionary work was earnestly prosecuted and thus she had, considering her numerical and financial strength, very "much iron in her yet small fire." But already in 1847, at the General Conference held in New Berlin, Pa., Father John Dreisbach introduced the following resolution, which was unanimously adopted :

"Resolved, That with the consent of a majority of our Church members a seminary for general sciences be founded in the Evangelical Association, and that manual labor be connected with this institution, in order to furnish an opportunity to students to defray the expenses of tuition, board," etc.

The fact that the General Conference adopted this proposition unanimously was a repeated and emphatic expression of its views. But this enterprise proved to be premature ; the membership was not yet ready to support the project, in addition to the already mentioned enterprises ; and moreover, the mission work now fast developing, had the preference in their sentiments. The project did not receive the required majority of votes. However, the "spirit of schools" had been awakened by this effort, as also by the discussions, with many preachers and members, which resulted in other efforts in this direction.

ALBRIGHT SEMINARY.—The Pittsburg Conference in the year 1852 made the first attempt to establish a higher school, by resolving at its first session held March 3rd, to found a seminary, and appointing for this purpose a committee of five, to secure good subscriptions to the amount of \$1500, and select a suitable place for the location of the school. This committee consisted of Uriah Eberhart, Daniel N. Long, Joseph Dick, Daniel Sill and William B. Gregg. The name



adopted for this school was: "The Albright Seminary of the Pittsburg Conference of the Evangelical Association." A circular was issued in July, 1853, containing the announcement, that the school would be opened in the following month of August, under the superintendence of J. Frederick Eberhart. On March 8, 1854, the citizens of Berlin, Somerset County, Pa., held a meeting and subscribed about \$4,000 for the erection of a suitable edifice, and resolved that after the school had been moved into this building it should have a new name, *viz.*, "Berlin College." But the members of that conference district generally were not yet disposed to sanction such a large practical step and the institution soon began to fail for want of adequate support. In the year 1856 the Ohio Conference proposed to the Pittsburg Conference to join her in the promotion of "Greensburg Seminary" which was accepted and thereby the "Albright Seminary" became defunct.

**GREENSBURG SEMINARY.**—In the year 1855 the Ohio Conference resolved to purchase a seminary building, located at Greensburg, Ohio, which was offered for sale, and appointed Bishop Joseph Long, Charles Hammer and George F. Spreng as a committee to make the purchase. John Dreisbach, Charles G. Koch and Elias Stoever were instructed to prepare a course of study and a further committee of twelve was appointed to superintend the whole enterprise. There was a debt of \$2,253 burdening said seminary and a collector was sent out. The Pittsburg Conference then joined the Ohio Conference in this undertaking. In 1857 the Rev. Augustine A. Smith, A. M., was appointed Principal of this school, who served in that capacity until 1862, when he was called to North-Western College, whereupon the seminary was superintended by Professor J. W. Hahn. During this time the school was moderately successful but the terrible Civil War in our country began to rage, causing many students and young men generally to go into the war. The two conferences became discouraged by the heavy debt and the disturbed and critical condition of the country. Now Bishop Long stepped into the breach, paid the debt and endeavored to continue the school, and in 1861 the Ohio Conference gave him a deed for the property, but he found the burden too onerous to carry alone, hence he sold the seminary in 1865, and thus this school had also come to its close.

**UNION SEMINARY.**—The West Pennsylvania (now Central Pennsylvania) Conference resolved at its session in 1854 to establish a higher school within their bounds as soon as \$15,000 had been secured for this purpose. William W. Orwig, Jeremiah M. Young and Christian F. Deininger were appointed a committee to devise a plan for raising said amount. After the \$15,000 had been secured, arrangements were made to purchase a lot of ground, upon which to erect the school building. In 1855 the East Pennsylvania Conference joined this enterprise: William W. Orwig was elected Principal of the seminary, teachers were appointed, and in January 1856 the school was opened with a goodly number of students.

During several years the number kept increasing until in 1859 it amounted to 264 students. At the close of that year William W. Orwig resigned the office of Principal and Professor F. Hendricks was elected to the position, who also resigned at the close of the year and Professor A. S. Sassaman was elected in his place. The number of students this year was 241. From this time forth the school retrograded. One reason for this was the sale of too many scholarships at the beginning, of which very many had been used by this time, but the chief reason was the disturbed condition of the country. The fearful Civil War was raging and the rebel armies invaded Pennsylvania. The war cost many young people and much money. Professor Sassaman resigned a year afterward and Professor H. Leas was appointed in his place. The faculty manifested great diligence and faithfulness with the 140 students, but it was considered best under the circumstances to suspend the school for the time being.

After the seminary had been suspended for two years, it was seen that some action must be taken, for by the suspension the charter of the institution was lost and also the confidence and patience of the creditors. In order to rescue the institution a number of the preachers of the Central Pennsylvania Conference and others formed an association, paid the debts and made the necessary arrangements to re-open and continue the school. This association adopted the following name: "The Educational Society of the Central Pennsylvania Conference of the Evangelical Association of North America." Under this management the seminary was opened again in the Summer of 1865. Professor Francis C. Hoffman was appointed Principal, which position he occupied until 1869. The institution was attended by about 100 students annually. Professor Denlinger became the successor of Professor Hoffman. The number of scholars increased and some improvements were made. Professor Denlinger resigned his position in 1874 and Rev. F. M. Baker was elected in his place, under whose superintendency the number of students increased to 110 in 1875-76. But now came another relapse; during the Centennial year (1876), the East Pennsylvania, Central Pennsylvania and Pittsburg Conferences formed a union for the purpose of establishing a "Centennial College" and appointed agents to collect the necessary funds. But these agents did not succeed and thus the project ended. The friends of the cause of high schools were again discouraged by this failure and under its influence Union Seminary was almost forsaken and began to retrograde, whereupon Professor Baker resigned, and Rev. J. W. Bentz, who had already since 1872 served as theological teacher in this institution with much satisfaction and success, was elected to this position. Professor A. E. Gobble, a graduate of Franklin and Marshall College at Lancaster, Pa., also was called to assist. In 1879 Rev. S. I. Shortess was appointed as Superintendent, who at once went to work repairing the school building, changing a part of it into a boarding place. Professor Bentz resigned, in order to take work again in the ministry, and Professor Gobble became his successor. The want of a regular

course of study and also authority to graduate students after absolving such a course was strongly felt. A course of study was soon prepared and a charter secured, which opened new prospects for the school. A commercial course was also introduced, and from that time forth the institution made better progress than ever before, and the number of students was afterward more than doubled. In the year 1883 the Educational Society sold the school to the Central Pennsylvania Conference, which took further steps to advance its interests. It is to be hoped that after having passed through so many vicissitudes, Union Seminary will yet become a well established institution and a real benediction, as it was intended to be from the beginning.

**NORTH-WESTERN COLLEGE.**—The Illinois and Wisconsin Conferences appointed committees, which met on January 29, 1861, at Plainfield Illinois, to consult together concerning the establishment of a high school. John J. Esher of the Illinois Conference, was chosen chairman, and Charles A. Schnake of the Wisconsin Conference, secretary. After an impressive address by the chairman the meeting adjourned to the next day, at which session it was then resolved to advise said conferences to establish a college. The name of this school was afterward fixed by the Illinois Conferences to be as follows: "The Plainfield College of the Evangelical Association of North America." The citizens of Plainfield, Illinois, offered property, etc., to the value of \$11,000, and it was resolved that an endowment of \$50,000 was necessary. In the evening of that day a number of the citizens of Plainfield met and subscribed \$2,000 for this project. Both conferences approved of the proposition at their next sessions, and each of them elected seven trustees. The Iowa Conference was also invited to join them and gave her consent. In the following Autumn the Indiana Conference likewise joined this confederation. John J. Esher was appointed agent and labored diligently to establish the school; he published a circular in October, 1861, stating among other things that Rev. Augustine A. Smith, A. M., had been elected President of the Faculty and would soon enter upon the discharge of this office. Meanwhile a preparatory school was opened by the Professors J. E. Rhodes and J. E. Miller. The school edifice was also completed. Afterward the New York, Canada, Michigan, Ohio, Des Moines, South Indiana and Kansas Conferences also entered into this union. During the first year of the operation of the school, the agents, Revs. Simon A. Tobias and Rudolph Dubs, sold scholarships for about \$50,000 and the endowment was subsequently raised to about \$90,000. We deem it unnecessary to describe all the changes of teachers that were repeatedly made, but it is proper to remark that President Augustine A. Smith, A. M., was retained in his position, which he faithfully filled from 1862 until 1883, when the infirmities of old age compelled him to resign, whereupon he was given the honorable position of President *Emeritus*, and as such he faithfully co-operated until early in the Winter of 1892, when he died happy in the Lord. President

Smith was indeed a strong pillar to the College and a great blessing to the Church and to hundreds of young men and ladies, who will ever gratefully remember him.

In the year 1863 Frederick W. Heidner, A. M., was appointed Professor of the German Language and Literature, which position he still (1894) occupies. This department has been successful and is able to show good results. Henry H. Rassweiler, A. M., was appointed Professor of Mathematics and Natural Sciences in the year 1868, and as Acting President and still later as President. When he afterward resigned, the trustees appointed Bishop Thomas Bowman President, until the place was supplied by the election of Rev. J. C. Kiekhoefer, A. M.

In the year 1864 the Board of Trustees changed the name of the school from Plainfield to "North-Western College" etc., and in 1870 the College was removed to Naperville, Illinois, where railroad facilities are much better, and the citizens also offered much better advantages with reference to a site and suitable building. Since that time the school made excellent progress under the management of several agents. Even the financial crisis, which commenced in 1873, and lasted in its detrimental effects for about ten years, did not endanger it seriously. Rev. Jesse Lerch, who has been secretary and treasurer for many years, conducted the finances punctually and successfully. An Alumni Aid Society, auxiliary to the College, has been for several years efficiently active in assisting the finances of the school. A Young Men's Christian Association and also a Young Ladies' Christian Association have successfully labored to win young hearts to Christ. This institution has been a blessing to many young people. Recently the proposition to raise the school to a university has found considerable favor. Long live North-Western College! May it ever sail in the Evangelical channel, propelled by the powerful breezes of the Holy Spirit!

THE UNION BIBLICAL INSTITUTE.—Until the year 1867 a few words were contained in the Discipline of the Evangelical Association, which prohibited theological schools. This prohibition expressed the almost unanimous sentiment of the Association until that time. It was held quite correctly that the Divine call to the ministry and the qualification by the Holy Spirit was the main desideratum in the equipment of the ministry. It was generally held that if a young man received a common school education and afterward diligently and thoroughly mastered the conference course of study prescribed for young preachers, and were otherwise studious and diligent in reading, this would afford him a sufficient theological preparation, in order to be an acceptable laborer in the Evangelical Association. But when the zeal for establishing a heathen mission had risen to a fervent heat, and the view prevailed that missionaries to the heathen needed a good theological, philological and also scientific training, in order to preach to the heathen and translate the Bible, etc., into their languages, the thought that we must establish *Mission Institutes* for this purpose



forced recognition. Hence the General Conference, held at Pittsburg, Pa., in the year 1867, granted permission that two such institutes, one in the East and the other in the West of the Church might be founded, and this necessitated a second step, *viz.*, that the above mentioned prohibition be repealed, which was done.

Soon afterward, however, the necessity was felt of placing this matter upon a broader basis and arranging it so that all candidates for the ministry might have access to the privileges which such an institute offers for the acquisition of biblical and theological erudition, the result of which was, that in the year 1873 several of the western conferences joined in a confederation to establish the "Union Biblical Institute," into which union later on the New York, Canada and several other conferences also entered. Bishop John J. Esher was elected Principal of the Institute, but as his episcopal duties required nearly all of his time, Professors Frederick W. Heidner, A. M., and Anton Huelster, Ph. D., were also appointed as teachers in the Institute. Afterward Bishop Reuben Yeakel was elected Principal, and when he in 1879 declined a re-election to the office of Bishop, he thereafter applied all his time to the Institute until the end of 1883, when he was appointed Assistant Editor of *Der Christliche Botschafter*. Thereupon Bishop John J. Esher was again appointed Principal.

The course of study embraced all the principal branches of theological and biblical knowledge and was limited to two years, but afterward new studies were added and the time lengthened to three years; it was, however, afterward found that a shorter course of two years was still needed beside the other.

When this Institute was established, a number of the participating conferences passed decided resolutions, which unconditionally prohibited the Institute from granting the title of Doctor of Divinity, (D. D.) Considering that the ecclesiastical genius of the Evangelical Association is opposed to such titles, especially for the reason that so much improper use is made of them in our country, as to make it a question whether this title is in many cases a merited honor or rather a stigma, and therefore not a few honorable and meritorious scholars have peremptorily declined it, these resolutions seem fully justified.

**THE OBJECT OF THE INSTITUTE.**—It may be requisite to state here more particularly the object of this Institute. The original purpose to qualify missionaries to the heathen theologically and scientifically has entirely disappeared. It was finally seen, that such missionaries can acquire the language of the heathen only on their fields of labor under native teachers and practically master them by daily intercourse with the people, and hence they could not acquire their qualification in this respect in such an institute. And as the General Conference had abolished the prohibition of theological schools, the way was opened to establish such schools under the beautiful name of "Biblical Institute." Thus the *Biblical* has become the governing adjective of this name.

For the sake of greater perspicuity we will further elucidate this purpose both negatively and affirmatively :

1. It is not intended by this Institute to produce highly learned theologians, doctors of divinity, professors, etc.

2. It is never to be a so-called "preachers' factory," in which young men are made preachers theoretically and scholastically, without respect to the Divine call to the ministry.

3. It is, however, not to be a school in which but a superficial instruction is to be given, and in which young men are supplied with a smattering of literary knowledge, which will only have the tendency to puff them up.

1. On the contrary, it is the intention to pay proper attention to the Divine call to the ministry, and for this end the applicants must first of all be examined whether they are thoroughly convinced that God calls them into the office of the Gospel ministry. Without this call they would be hirelings whom the Lord cannot employ as shepherds of His flock.

2. Then the call of the Church is also to receive proper consideration. Hence it has been made a condition of admission, that the applicant for the Institute must either possess a preacher's license, or else a disciplinary recommendation from his class, and, in accordance with the Discipline, must have been endorsed by the Quarterly Conference before he can be received into the Institute. Thus the Divine and the ecclesiastical call conjointly constitute the condition of admission into this school.

3. Then these candidates for the ministry are to receive sound biblical instructions, accompanied with diligent study. We would again point to the fact that this Institute is characterized by the adjective *biblical*. Its leading studies are to be : Biblical Geography, Biblical Natural History, Biblical Chronology, Biblical Antiquities, Biblical History, Biblical Exegesis, Introduction into the Holy Scriptures, Systematic Theology, as drawn from the Bible and arranged into a systematic doctrine of salvation, also Church History, Church Discipline, and instruction how to preach and labor in the Gospel field, *i. e.*, Homiletics and Pastoral Theology. All these disciplines are to be diligently and thoroughly pursued in order to accomplish the object.

Considering that the Bible contains about 4000 names of lands, cities, mountains, hills, valleys, wells, lakes, seas, rivers, etc., etc., and that these are incorporated in hundreds of ways with hundreds of passages and thus bestow a great variety of important meanings, it will be seen at once how necessary and advantageous is a thorough knowledge of Biblical Geography to a correct understanding and exposition of the Holy Scriptures, and the same applies to all the other Biblical Sciences. And the younger years are without controversy the best years and the Biblical Institute the best place to acquire such knowledge.

But during the time when the studious young man acquires this biblical information, he must also be advanced in the grace of God. As the

Lord Jesus Christ did not permit His disciples to go forth into all the world to preach the Gospel before they had received in addition to His masterly instruction also the gift of the Holy Ghost—the enduement with power from on high—no one should go forth from the Biblical Institute, unless he has become a young man “full of faith and the Holy Ghost. We need “workmen” in the ministry, who are furnished both with knowledge and grace for the responsible work of saving souls.

We have thus briefly sketched the object which was in the minds of the founders and advocates of the Biblical Institute ; and in this sense the General Conference has repeatedly bestowed its recognition upon this school.

After having passed through various changes and trials, this Institute rests upon a solid foundation. It has already become a great blessing to many young brethren, and offers a splendid opportunity to acquire that biblical and theological training, which is requisite in our day to discharge the duties of the ministry in the “fullness of the blessing of the Gospel,” accompanied with the greatest usefulness. And we are happy to say, that the increase of this biblico-theological school, both in regard to number of students and influence, has been for several years especially encouraging.

## THE EVANGELICAL ASSOCIATION IN EUROPE.

### FIRST PERIOD.

1845—1864.

#### Initiatory Movements and Beginning of the Work.

Evidently that man of God, Rev. Jacob Albright, never entertained a thought that the outwardly unpretentious movement, which God commenced through his humble instrumentality in Eastern Pennsylvania, would spread not only over a great portion of the United States, but also gain a firm foothold in Europe and eventuate in the salvation of thousands of souls on both continents.\* To his somewhat eccentric co-laborer, Rev. John Walter, it was, however, given to cast a prophetic glimpse into the remarkable future of this work, when at a camp-meeting he exultingly exclaimed: "We will take this country; and this work shall yet enter into Europe!"† This prophecy has been fulfilled "even above all that the fathers did ask or think."

It is true the European Mission was established as late as the year 1850 and the first missionary was sent thither in that year, but the initial movements in that direction date back several years earlier, to which we now direct our attention.

#### § 1. Preliminary Movements toward a Mission in Germany.

A certain Suabian, who had immigrated from Wurtemberg, Germany, into Pennsylvania, and settled in York County, was led to Christ through the labors of the Evangelical preachers and having realized the great blessings of salvation through Jesus' blood, he joined the Evangelical Association and was soon after elected as exhorter in a class. Moved by the love of Christ this dear brother—whose name was Sebastian Kurz—felt an intense desire that his friends and countrymen in the "old fatherland" might also experience the precious salvation he had found. This desire ripened into a resolution to return thither and labor for the salvation of his people; hence he started, "moved in the Spirit," in the Spring of 1845 for Wurtemberg.

The author remembers quite vividly that this Bro. Kurz shortly before his departure for Europe, spent a Sunday in Upper Milford, Lehigh Coun-

\* Volume I., page 93.

† Volume I., page 127.



ty, Pa., where he attended a meeting held in the house of Anthony Kriebel in the so-called Hosensack Class, and addressing the meeting with regard to his journey, he spoke with tears in his eyes of the "burden of the Lord" which was laid on him for the salvation of "his kinsmen according to the flesh." With deep emotion he requested the friends to intercede at the throne of grace, that success might crown his intended efforts.\*

### § 2. A Remarkable Letter from Bro. Sebastian Kurz.

After this brother had labored for about one year in his home-neighborhood, Bonlanden, Wurtemberg, he wrote a very interesting letter to one of his relatives in America, Rev. Christian Holl, who was then an itinerant minister in the East Pennsylvania Conference, dated: "Bonlanden, Oberamt Stuttgart, Kingdom of Wurtemberg, March 23, 1846," from which we here insert a few extracts, as follows: "On the 1st day of May, 1845, I departed from Baltimore and four weeks afterward arrived at my birthplace in Wurtemberg. My family came to meet me in a wagon and brought me home. There was much weeping and great joy. I praise my Heavenly Father, for I left home without Him and His grace, and happy in His love He brought me back again. My heart leaps for joy within me, on account of what the Lord has done for me in America.

"I was at once invited to different places; I made visits and held conversations with my neighbors. On the following Sunday I went to the meeting of the Pregizerianer, of whom my brother is one of the leaders, but they seem to be all spiritually dead, and more like Universalists than Christians. Of repentance they do not want to hear much. They say 'man needs only believe, in order to be saved.' When upon a time two of their leaders could not attend meeting, they requested me to fill both of their appointments, then I preached on a Sunday afternoon on the parable of the ten virgins; the attendance was large and the people were touched by the Word of God and shed many tears. In the evening I preached at another place on the exodus of Israel from Egypt. The house was crowded with people inside and also surrounded on the outside; there prevailed an earnest attention and many seemed convinced of their lost condition.— —

"Now I thought, what shall I do? I have no rest because there is no

---

\* Five years later Rev. Wm. W. Orwig, then Editor of *Der Christliche Botschafter*, wrote as follows concerning this good man: "We became acquainted with Bro. Kurz soon after his arrival in America; we saw him when he was in the sorrows of repentance and frequently afterward, and so far as we were able to judge he was a truly God-fearing and pious Christian, full of faith and intrepid courage. Shortly before his departure for Europe, he called upon us in York, Pa., and we furnished him with a brief written statement of the doctrines and principles of the Evangelical Association, together with a number of our books. But that he should labor as a missionary or that he was capable of such work never entered our thoughts, and as he was not a preacher in this country we could not judge of his competency in that respect. We do not doubt, however, that he has already accomplished some introductory work for a mission in that country, and that he would prove a helpful assistant to a missionary in Europe."—*Der Christliche Botschafter*, February 1, 1850.

proper freedom here to proclaim the Gospel ; and many believe when the King dies, then liberty will be cut off entirely. Yet, as many requested me to preach, I took the meeting into my own house. A multitude of people came together, so that even the house was surrounded by them ; there was the closest attention, the Word found entrance, many gave assent, and in a short time a number of persons were soundly converted to God and are now happy in His love. Many fell upon their knees in the meeting and cried to God for mercy and pardon. Finally, when we had not room enough to labor properly, a neighbor gave me liberty to hold meetings in his house, and now we have in our village a class of forty members ! . . . I have a strong faith that many more will be converted, but for some time already, I experienced much opposition ; false teachers from all directions rise up against me, but their folly becomes more manifest every day . . . I have now strong classes in three villages, where I preach twice a week and hold two prayer-meetings ; lately I also preached in a school-house in a neighboring village to a great mass of people. The truth reached many hearts, many were convicted and a number converted. Praise the Lord ! ” \*

This letter having been published in the Church paper, made a very deep impression upon the whole Church, which resulted in many communications and discussions. Not only those preachers and members who had come from Europe and found the Lord in America, became deeply moved, but also the chief officials of the Church who were native Americans, (German Pennsylvanians), as for instance the Bishops John Seybert and Joseph Long, and also William W. Orwig, Adam Ettinger, Charles Hammer, Henry Fischer and others. They had heard another Macedonian call : “Come over and help us ! ” which was soon afterward greatly strengthened by private letters from earnest seekers of salvation in Europe and found a loud echo in many hearts.

As an indication of this hearty response we present the following fact : At a camp-meeting held in the year 1848, on the farm of Father Jacob Esher, Sen., at Desplaines, Illinois, his son John J. Esher, who afterward became Bishop, prepared a subscription for the support of a mission in Germany, and in a few hours the friends had signed the amount of *three hundred dollars* ! And if this list had not been withdrawn for some reason, the sum total would have been much higher.

But how to answer this urgent call practically and successfully was now the great problem. Religious liberty was at that time very much circumscribed in Germany and the resources of the Evangelical Association were already severely taxed. However, Divine Providence now began to remove obstacles.

### § 3. The Politico-Social Storm in the Year 1848.

The German people were at that time not only partially infected with French infidelity, but the Rationalism whose introduction has been ascribed

---

\* *Der Christliche Botschafter*, October 16, 1846.

chiefly to Semler,\* had permeated the higher schools and general literature to a great extent. The so-called "*Kleinstaateri*," a system of small states, also prevailed extensively. There was a multitude of kingdoms, dukedoms, principalities, provinces, most of which claimed autonomy and endeavored to maintain it. Each small realm had its own boundary-guards, system of passes, and frequently also its own coin. It was but natural that the small peoples who had to support the many princely courts, officers, etc., without being themselves represented in the government, painfully felt the burdens resulting therefrom, without, however, some exceptions admitted, becoming disloyal or embittered against their governments; for the genuine German believes in his heart in the Divine right of kings and princes, and that their subjects ought devotedly to observe the injunction of the Apostle Peter: "Fear God—honor the king." But the adjoining, restless, and at times republican France exerted for years a very potent influence upon some circles in Germany. And the reports of the prosperity of the North American Republic also influenced those circles, who, however, overlooked the fact that the power of the Church, which being separate from the State, developed itself unhindered here, and the Christian principles, upon which the government of the United States is based, are the real sources of the blessings resting upon the republic of the United States.

During the years 1840—48 a number of hot-headed agitators arose in that country, who used their utmost efforts to inflame the people to subvert their governments, and therewith also abolish the "*Kleinstaateri*" with their embarrassing limitations and incident inconveniences, and establish upon the ruins a republic in accordance with their notions. Thus there arose after a few years of agitation a rebellion in the year 1848 against some of the existing governments, led on by Frederick Hecker, Gustav Struve, Robert Blum and others like them, who carried with them a portion of the people, especially in Baden and Hesse, which movement became threatening enough to cause most of the governments to tremble and induce some of them to offer concessions. A general shaking up of sentiments and feelings occurred throughout Germany, which was also distinctly felt in parts where the revolution was not actually attempted. But this uprising did not succeed; many of the leaders were captured and punished, and quite a number escaped and fled to the United States, where they became known by the somewhat stigmatic designation of "Forty-eighters."

The victory of such a revolution would have been an incalculable misfortune for Germany, because infidelity was the mainspring of the movement and played the chief role in it. A republic which would allow the Word of God and the Christian Church not only free course but also protect them, was not wanted, but rather a "red republic," in which God, the

---

\* John Solomon Semler, born 1725, died 1791.

Bible and the Church would be abolished, from which another "reign of terrors," like that of the earlier French Republic, would have inevitably resulted. The chief leaders were all of them Atheists, Rationalists, or unbelievers of some other shade. But Providence held fast the reins, and permitted this uprising only to go far enough to serve as a wholesome chastisement for Germany and make way in some respect for something better to come. The saying was then again realized: "Man proposes, but God disposes." That unbelief and godlessness among high and low were the real causes of this rebellion was at the time very emphatically shown by such authors as Pastor Aloys Henhoefer, Gustav Knak, Professor A. Tholuck and others, who described the prevailing deterioration in much stronger language than we have employed, which at the same time will throw a very clear light upon the necessity of sound missionary work in Germany.

Pastor Henhoefer writes among many similar remarks the following paragraphs: "With a great portion of our people all moral conceptions have been lost or so weakened that they have become void of all influence upon their lives. They believe black to be white and white black. . . . . The bottom cause is told briefly with one word: The falling away from God and His Anointed; from Christ and His Word—*unbelief*. . . . .

"The revolution was not regarded as a serious matter, and clergymen would even eulogize rebels over their graves as heroes who died for a great cause and hold memorial services for Robert Blum. Thus moral ideas with regard to the insurrection were confused, even by some of those who were in duty bound to save the people from it. And it was the same with regard to conceptions of right or wrong. It was the liberty of the ungodly. High and low had fallen away. (Isaiah 1: 2-6.) Superstition is vanishing, but unbelief is coming to take its place. The rebellion in Baden is but a prelude. This unbelief brought darkness into the world, but it took on the name of enlightenment. With unbelief love also ceases: *unbelief produces only Egotists*.

"The high and great separated themselves from the lower circles, the princes from the people, the captains from their soldiers, the officers from their subjects. The bond of love that previously included all in its embrace, the paternal relation between high and low, between princes and people ceased, and indifference, coldness and exclusiveness came instead. Subjects were treated coolly and domineeringly. Self-conceit was manifested in dress, furnishing of houses, feasting and the like.

"The revolution was born in the families; and in the schools, especially of the aristocratic classes, it was reared up. . . . .

"If princes and people had stood in the faith and abided with Christ, the true Christ, and not upon a Christ fabricated by themselves, all this would not have come to pass.

"Christian communism was lacking; yea, frequently the honest poor were sorely oppressed, while right in their view the rich squandered their



money in luxuriousness. This engendered bitterness and opened the door for republican communism. But in these times of infidelity the inordinate desire for enjoyments and the lust of the flesh became very powerful. In this wantonness no days were more abused than the Sundays ; all amusements were postponed until the Lord's Day ; all dances were then held and all sins committed on that sacred day . . . . . In this wise the people became continually poorer, and a people made poor by sinful indulgence can easily be excited to insurrection. This falling away from Christ—unbelief—is the last and fundamental cause of our confused and revolutionary condition. And if we are not saved in this respect we can hardly expect any improvement.

"That we have pursued false courses, that everything was approaching ruin and dissolution, that things must change for the better, was felt and seen very generally, but from whence our help must come the people did not know . . . . ."

"To Christ, the only Saviour of the people we must come, to Him we must return if we would be helped.

"Upon the Church, first of all, rests the duty to send to the places where the revolution has its centers — which are chiefly the cities — such preachers as are not only orthodox, but believers with all their hearts ; men who possess the power and have already shown it where they were stationed, to arrest the revolution by the Word of God . . . . . That mere orthodoxy cannot accomplish this and rationalism much less, has become abundantly evident."

Pastor Henhoefer then proceeds to show what is the true business of the schools and the State in this matter in a very emphatic and impressive manner, and concludes his note of warning in this wise : "From our schools, especially our high schools, proceeded the greatest harm, and from them our deliverance must come again. If the great and those in authority will not see to this, they will go to ruin and we will be drawn with them into their downfall. *Therefore call, cry and pray, everyone who is able to call, cry and pray !*"\*

Want of space will not permit us to insert what Gustav Knak, A. Tholuck and other excellent men have written on this subject in similar strains of anxious solicitude.

The Lord reigns both in the history of the world and the Church, and His hand is felt in such crises overruling the course of events and giving it turns, which, however, will become fully visible only in its results. We will point out only a few here.

1. The idea that the Church ought to be separated from the State, as she was originally, and in accordance with her Divine constitution must be, was powerfully awakened in many of the better minds. Of this Dr. Wangemann says among other things : "One of the good fruits which the

---

\* Henhoefer's pamphlet, *Baden und seine Revolution*, etc., 1850.

year 1848 brought with it was that of the separation of the State from the Church, which was proclaimed by the ministry of the State itself." \*

This biblical thought has remained a living one from then until now, as may be abundantly seen in the writings of the Reformed Pastor Otto Funcke, of Bremen, and many others.

2. The attempted but speedily suppressed revolution had the effect to fully discover to better minds the deep moral and religious deterioration of the people generally, and withal the inability of the spiritually paralyzed and backslidden State-Church, to rescue them. It was now seen, particularly among the still better circles, that a terrible abyss had opened before them, which threatened to engulf the Church, the people and the State, if no help and deliverance interposed. The desire, groanings and calls for help were heard. The Evangelical Association also heard this call in various ways, and when her first missionaries (1850) began their labors in Germany, they found wherever they went, even in Baden and Hesse, a large proportion of the people hungering for the plain and powerful Word of God, and they assembled in hosts to hear the Gospel of Christ. And not a few pious clergymen thanked God that He sent them such help even from America, to assist in counteracting the flood of sin.

We pass by some political changes, which at least indirectly resulted, though somewhat later, in preparing the way for the work of saving souls.

Thus the Lord is sometimes also in the earthquake and rides upon the storm in favor of the truth.

He calls forth light out of darkness. His counsel is wonderful and He will accomplish it gloriously. "He who has an eye for Providence will not lack Providence to eye."

#### § 4. Upon What Grounds Can Our European Mission Be Justified?

Not a few voices have been raised against the labors of the Evangelical Association in the fatherland. In numerous articles, in periodicals and pamphlets, they protested vehemently against what they called the uncalled-for intrusion of the messengers of a foreign free Church into the field of the regularly called pastors of the State Church, and they asserted that impure motives were at the bottom of this movement. These zealots believed that they had a right to assert that such a mission was entirely unnecessary, since Germany, as they held, occupies the very front among civilized nations with reference to art and science, and since their people are the people of the Reformation and at different times there shone stars of the first magnitude on their ecclesiastical firmament!

There is truth in the latter assertions, and we cheerfully assent to all the good that can be truthfully said of Germany. We would even point

---

\* Wangemann's *Gustav Knak* (1881), page 218. Dr. W. has doubtless reference to the separation of the Lutheran Church in Prussia from the State, and the official recognition of the "Union for the Reorganization of the Lutheran Church" by the ministry Schwerin about that time.

out the fact that when the Evangelical Association commenced her labors, some prominent men of God lived and labored there, and Divine life was manifested in the circles under their influence. But there were very few of them, compared with the immense field that embraces many millions; and that the spiritual condition of the German people at that time was on the whole a most deplorable one, was declared with heavy hearts even by those good men in a very frank and unequivocal manner, is well known to all who have followed up the spiritual development of the German people in this century.

The clear testimony by Henhoefer and others speaking of the deplorable condition concerning the genuine living Christianity of the Bible among the scholars and the clergy, as well as among the common people, we have already heard; but in order to place this matter beyond all doubt, we introduce still further reliable and incontrovertible witnesses on the subject.

#### § 5. Testimonies concerning the Depraved Spiritual Condition of Germany.

In a correspondence from Germany, which appeared in Dr. Philip Schaff's *Kirchenfreund*, the writer, a prominent man, expresses himself as follows: "The anti-liberal reaction is spreading rapidly. The preachers cannot sufficiently deplore the destruction of so many blossoms of culture and protective walls of Christian ethics, which have been established with great diligence during many years. But if these reactionists are not very careful, the storm will break loose again with much greater fierceness."\*

In the same issue of that periodical the editor, whose reliability no one questions, expresses himself as follows: "Among the friends of the missionary cause in Germany, and more particularly among the Pietists of Wurtemberg, the revolutionary disturbances of the previous year have frequently awakened the thought, that the apostate European Christendom was at the threshold of a severe judgment, which would turn to the advantage of heathendom, just as the rejection of the Jews in the first century redounded to the conversion of the heathen." Dr. Schaff then expresses the hope, "that there might yet be found thousands, especially in Germany, Switzerland, England and Scotland, who had not bent their knees and never would bend them before the idols of the day, and that for their sakes the Lord might have mercy upon the others."

Again another correspondent in Southern Germany writes to the same periodical in this wise: "There is not much change in Church matters. The dilettante who previous to 1848 made considerable noise in ecclesiastical circles, have now turned their attention to politics. Only a few wandering lights like John Ronge, pursue their adventurous maneuvers up and down the country and gather a few crowds around them, consisting of

---

\* *Kirchenfreund*, April, 1849.

such as have long ago lost faith and induce many to inquire into the Scriptures." \*

In the following year still another correspondent from Switzerland, wrote as follows: "We assert that our Evangelical State Church has apostatized so far, that she cannot as a Church be saved again by any outward changes. Only by an extraordinary and mighty interposition of the Lord God, perhaps first by heavy judgments and then through unusual operations of the Holy Spirit, can a resurrection from the deep fall and a revival from deadness and deliverance from the slavery of the State and an active Church consciousness be realized. But whether this will ever again take place, we will not undertake to decide." †

In the same publication appears a communication from Saxony, Germany, which speaks as follows: "During the times of unrest which have befallen our Fatherland, many of us have cast longing glimpses toward the well established countries of England and America, and have wished for such a well-ordered political constitution as they enjoy. But England and America possess still another thing that we ought to covet above all other things, namely, Sabbath-rest. We have learned to know the powers of darkness, with whom we have to wage battle; fearful evils, great ungodliness, a lack of conscientiousness and an astonishing lack of good morals—the storm that has swept over Germany has discovered these things before all eyes. The wide-spread democracy has frequently assumed such phases and so revealed itself from its innermost depth that it might well be designated as a demonocracy—the dominion of demons and devils!

"But how could this have become possible, we ask, in Christian and Evangelical lands, where churches and schools abound, and the Word of God is being preached, that in the midst of such countries the weeds of unbelief and wickedness could strike such deep roots and overspread the people? We know that many things have co-operated and that all of us are to be blamed, but the main cause of all the fearful evils that have grown over our heads is Sabbath-desecration with all its retinue of sins and crimes. The transgression of the Divine commandment: 'Remember the Sabbath-day to keep it holy,' is the fruitful mother of the licentiousness and of thousands of conscienceless wickednesses prevailing. We have no Sunday! this is the complaint which we must express louder and louder in deploring tones. Our people have no Sunday! therefore the judgments of God have overtaken us; and before we have again conquered the Sabbath for ourselves, the springs from which those evils flow forth cannot be stopped up.

"We have no Sunday left! Our people have lost Sunday. Our ark of the covenant is in the hands of the enemies! This is our ever-enduring

---

\* *Kirchenfreund*, June, 1849.

† *Kirchenfreund*, 1850.



lamentation. We must rescue Sunday again ; if we succeed in this, we are delivered, if we fail in this, we are in all probability lost. . . . .

"More than this : We must have Sunday-schools, says Wichern. He reminds us of London, which has 10,000 voluntary Sunday-school teachers who labor among the 'Ragged Schools.' But is this possible among us ? The greatest objection which we hear in the larger cities of Germany is *want of time !* But this want exists because we have no holy Sabbath-day. He who hath ears to hear, let him hear ! Yes, the desecration of the Sabbath-day robs us of God's heavenly and temporal blessings ; it swallows up strength, time and money in a fearful measure ; and who does not know that the evil consequences of an ill-spent Sunday follow us also throughout Monday ? . . . . .

"But it seems of no avail to speak further of an evil which is already well known with its ruinous consequences and has often enough been deplored, but alas ! for its suppression no united effort has as yet been made, and nothing will be done in the future, if not *now*. Now or never ! must be the motto of home missions, for the time is short and wickedness increases rapidly, like the destructive flood of a Spring freshet ! " \*

The highly esteemed Dr. Prof. Tholuck in a correspondence dated : Halle, March 26, 1850, † expresses his views in this wise : "If you should ask me whether the religious condition has been growing better or worse since the March revolution in 1848, I am compelled as far as human observation extends, to answer, decidedly worse. The indifference, yea, enmity toward religion has increased very much. The attendance upon public worship is entirely neglected in some of the Prussian provinces. About five weeks ago the audience in the cathedral at Halle consisted of thirteen persons in the morning services, and at the same time six persons were assembled in the second church and five persons in the third church. On the following day I desired to hold a week-day service but not one attended ! The Protestant churches along the Rhine and in Westphalia are not quite so fearfully empty. The number of free churches increases in proportion as they are either deistically or atheistically inclined. The latter have Mr. Balzer in Nordhausen and Wislizenus in Halle for their leaders. Their God is man, and hence they assert that the spread of philanthropy or the love of man, and not the love of God, is their object. Wislizenus rejects all religion ; in his lectures he speaks only of morals or else of the deceptions and follies of the Christian faith. The deistic churches are either 'German Catholics,' which, however, are decreasing, or belong to the Protestant party of Uhlich. They are spread all over the country but are found especially in Berlin, where they call themselves Primitive Christians. Both Mr. Balzer and Mr. Uhlich have the Democrats and Socialists on their side, and their entire movement has a political

---

\* *Kirchenfreund*, 1850.

† *Evangelical Christendom*, May, 1850.

tendency. What can we expect of a generation that grows up in ignorance of God and has been taught to regard all religion as a needless yoke and the immortality of the soul as a ridiculous fable? This much is evident to the human eye, but we are too shortsighted to see the end of these things.

"Whether the great Evangelical State Church must by a separation from the State become self-supporting and be divided into many sects—whether this would strengthen and spread spiritual life, where it is yet to be found, who can tell? So much is certain, that truly regenerated and living Christians among the clergy and laity are more zealous now than heretofore, whilst those who are not awakened from their sleep in sin, continually sink lower and are losing that which they yet seemed to possess."

A correspondence appeared in the *Lutherischer Kirchenbote*, dated: Bavaria, 2nd Easterday, 1850, in which a *studiosus philosophia*, who signs himself Fr. K. Henkelmann, writes as follows: ".....Speaking of our Fatherland, you, my dear F., will doubtless ask: How is it possible that in a land like Germany, which calls itself a Christian country, where there is no lack of Bibles, ministers and schools, so many people live for years in infidelity, yea, often to the end of their lives? Thus, my dear friend, it will be with any people, from whom the Spirit of God has departed and the Bible has been laid aside, and the most precious treasures of faith and the wholesome doctrines of Christ have been recklessly thrown to the winds."

After having described the deteriorated condition of a certain large State Church membership, he proceeds thus: "This then is the situation in our Germany, and this has been wrought by rationalism..... In Germany live about forty millions of men and two-thirds of them have been drawn into this evil way..... From this have resulted our deplorable political conditions concerning rulers and people, and neither of them will repent."

Rev. Pfarrer Fr. Ostertag minister in the State Church at Freudenthal, in Wurtemberg, in a letter to Bro. Fredrick Geissel, a member of the Evangelical Association in Medina County, Ohio, dated, June 24, 1850, writes as follows: ".....The Lord can carry on His work only when proper Church discipline is administered, and as there is not a shadow of it left with us, a ban rests upon our churches. Even on this account the power of Satan has grown to such magnitude, that a purification and reformation in our churches has become inconceivable. Through the manner in which the government of the Church has for a long time been conducted the people have become confused in their religious ideas or have even fallen into unbelief. A very large party reject Christianity and want no Christian churches, no Christ, no Christian doctrine and no Gospel ministry. They openly declare that the schools must substitute the Church. This party seeks everywhere to gain the upper hand. If they succeeded then would return the times of persecution and of anti-Christ, the beast that endeavored to devour the woman in revelation..... If your Church can do anything for us in Germany, then let them not delay it.

May the Lord strengthen you for such enterprise !—We must receive from America a more free course for the Word of the Lord, and an unhindered activity in Christian life.”

The revolution in 1848 was used by Providence to shake and stir up the old stagnant conditions, and many hearts were thereby awakened and caused to fear. The few believing “Pfarrer” and lay-members that were yet left were at a loss what to do and called earnestly for help. The moral desolation among higher and lower classes; rationalism, infidelity, sins and crimes stood triumphantly in holy places; the State Church was in a diseased and paralyzed condition from head to foot. Turning away from rationalistic and spiritually dead pastors the pious Pastor Wichern exclaimed before a gathering of five hundred men in Wittenberg, Saxony: “We must have street-preachers! The Church must furnish us men, for whom any and every place amid the press and commotion of the people becomes a pulpit; men full of faith and courage, skillful, eloquent, burning with love to the people, equipped with the testimony of the Spirit and power. . . . . The men we need for such work ought to come forth from workmen, mechanics, etc., where infidelity and communism have their strongholds.”\* But alas! the good man Wichern could find no such street-preachers.

Rev. William Nast, D. D., of the Methodist Episcopal Church, who several years before this time visited Germany, was heartily welcomed by such good men as Prelate Kapff in Stuttgart, Superintendent W. Hoffman, Father John Gossner and Pastor Mallett in Bremen, who expressed their earnest wish that the holy fire which had been kindled among the Methodists, might also be kindled upon the altars of the German State Church.†

In view of all these deplorable facts and conditions in Germany, Rev. John Nikolai, a minister of the Evangelical Association, who was afterward sent as missionary to Germany, wrote an excellent article in a religious paper, from which we extract the following paragraph: “The necessity of sending missionaries from America to Germany will doubtless call forth the question: Do they not possess the pure Gospel in that land? Are there no faithful preachers there to teach the people? Yes, both. They have the Word of God, and also open-hearted, faithful and eloquent men, who proclaim the truth without fear—but there are also very many hirelings, thieves and murderers of the sheep. One faithful shepherd is like Elijah among four hundred and fifty priests of Baal! Rationalism, in the strongest sense of the word, is predominant there in high schools and pulpits.‡ Unless men will arise who proclaim the pure truth of the Gospel

---

\* *Amerikanischer Botschafter*, Vol. III., No. 10.

† *Methodist Review*, September, 1889, page 669.

‡ The truth of this paragraph was strongly confirmed by the character of German immigrants into the United States during those years. Most of them were more or less tainted with infidelity. Rationalistic “Pfarrer” established the rationalistic *Protestantische Zeitblaetter*, and infidels the *Hochwachter* in Cincinnati, O., and

in houses and churches, in the pulpit and in the streets, the Church will not realize a reformation. Men must come forth who will visit the people high or low, well or sick, rich or poor—men who will feed the flock, not by constraint, but willingly, not for filthy lucre, but of a ready mind.”\*

### § 6. Further Preliminary Developments.

Whilst Bro. Sebastian Kurz in his humble way quietly continued to labor in his home at Bonlanden within a small circle, the deplorable circumstances and conditions of the “Old Fatherland” were freely discussed with increasing seriousness on the other side of the Atlantic Ocean, and the calls for help coming through private correspondence became stronger and more urgent—but until then nothing definite had been done with regard to a mission in Germany.—But one day in the Autumn of 1849, the brethren Charles G. Koch and John Nikolai, both preachers of the Ohio Conference, fell into a confidential conversation in the city of Cleveland, and were led to speak of the portentous movements in the old country. They soon ascertained that they were each filled with the same concern and cherished the same desire and felt the same conviction with regard to the establishment of a mission in Germany. They then agreed that they would without delay discuss and agitate the subject in *Der Christliche Botschafter*. Hence Bro. Nikolai soon wrote a strong communication on “*In- und Auslaendische Missionen*” (Home and Foreign Missions), and Bro. Koch sent in his article on “*Ein Blick in die Verhaelt-nisse der Zeit*” (A Glimpse into the Conditions of the Times). Both articles were published November 15, 1849, and were read with deep interest by thousands. The second of these articles contained a very thorough inspection and clear portrayal of the condition of the thoroughly shaken countries of Europe, and then spoke of the only saving remedy for the great evils that prevailed in the Church and State of the “Old Fatherland,” which made their impression even in our highly favored America. The other article, after speaking of home and foreign missions, draws the attention of the reader upon the situation and great wants of Germany, closing with a touching appeal for immediate action and the offer of the writer to be one of one hundred persons to raise one thousand dollars to start a mission. Other powerful pens were also plied, among them was that of the Rev. William W. Orwig, then Editor of *Der Christliche Botschafter*; soon the project began to make headway and in a short time the proposed amount was secured.

The position of *Der Christliche Botschafter* appears very clearly in an

---

also acquired other papers in St. Louis, Mo., Milwaukee, Wis., etc., which they conducted with great skill in the interests of unbelief. Even infidel congregations were organized. It was intended to overspread America with infidelity—but happily this wicked counsel came to naught.

\* “*In- und Auslaendische Missionen.*”—*Der Christliche Botschafter*, November 15, 1849.



editorial, which referred to the two articles aforementioned, from which we insert a few paragraphs : "To some people this movement will be a surprise and appear very strange, as being in their opinion an unwarranted and wild speculation, the accomplishment of which is impracticable. What !—send a missionary to Germany !—the *learned* and *illuminated* Germany ! Yes, into Germany *hundreds* of missionaries ought to be sent, who are anointed with the Spirit of Christ, burning with love, self-denying and self-sacrificing missionaries ! None among all Christian lands needs such missionaries more than Germany. This is clear not only from the numerous writings and reports coming from that land, but chiefly from the deplorable, moral and religious character of a great majority of German immigrants and more especially of the clergy. Very few of them know anything of true Christianity by experience and very many are rationalists and unbelievers. . . . . In our opinion *two* men ought to be sent instead of *one*, and the amount proposed ought to be doubled." The brethren Henry Bucks, John J. Esher and others, also wrote very impressive articles in favor of such a mission. After the proposed amount of one thousand dollars had been secured, some larger and many smaller contributions continued to come, until the amount was increased to fifteen hundred dollars.\* And as the year 1850 was the fiftieth year of the outward organization of the Evangelical Association, it was appointed as a year of *jubilee*, in which missionary gifts were to be given as thank-offerings, this amount was swelled still higher, and it was resolved that the mission should be opened yet in that year.

---

\* It will be interesting and also just to insert here the names of those who supported the ten dollars plan proposed by Bro. Nikolai, because they were the *first* financial supporters of the mission in Germany, even before the mission was established and before missionaries were sent, as they were published in *Der Christliche Botschafter* the last time, to which then Henry Bucks also added his promise of one hundred dollars. Here follow the names: John Nikolai, Charles G. Koch, John J. Esher, Henry Bucks, John Klein, Jacob Munk, Henry Fischer, William W. Orwig, Andrew Nikolai, John Dunkel, (in the State of New York, \$50), John F. Thomas, Benjamin Thomas, Elias Merz, Simon Wolf, Geo. F. Spreng, Daniel N. Long, Henry Kerlinger (\$20), Lewis Ott, Peter L. Jacoby, A Friend (\$50 annually), Christopher Spaengler, C. A. Munk, Christian Schleppe, John Gebhart, Christian Presser, Gottlieb Ackermann, Isaac Eyer, John Zeller, Christian Schuster, Henry Wagner, Samuel Meyer, William Hippel, John G. Esher, John C. Kallenbach, Abraham Niebel, Daniel Seib, Jacob Schunk, Jacob Pingle, George Stang, Frederick Arnold, John Gehrhart, Abraham Eyer, Jr., Henry Dickmeier, Elias Stoever, John Bernhart, George Haley, Peter Pontius, Christian Eitelmann, Daniel Zinn, Conrad Doll, Peter Triem, Jacob Bens, Thomas Will, Margaretha Will, Francis Mosbach, Henry Will, Gottlieb Ehrhardt, Jacob Haines, J. J. Spreng, Sen., E. Freund, John J. Kopp, Christian Gabel, David Mellinger, Wilhelm Schmidt, Jacob G. Klein, Leonhart Krum, Abraham Z. Gottwals, John G. Steiner, Michael Miller, Henry Hampe, Daniel Brickley, Benjamin Bixler, John Walz, Frederick Schenkenberger, C. Lindemann, George M. Buruker, John F. Schneck, John C. Link, John Fuchs, Frederick Schroeder, Frederick Kimpel, Jacob Vogel, Daniel Stang, Isaac Sauers (\$20), David Hengst.

## § 7. The Motives.

Properly considering all the foregoing facts and circumstances it becomes very evident that the motives for establishing a mission in Germany were not selfish proselytism nor ecclesiastical aggrandizement. The motives lie as it were upon the surface. At that time the Evangelical Association was with comparatively small exceptions a German Church body. A large number of its members had come from Germany, and had been led to the Lord by the faithful and self-sacrificing labors of the Evangelical preachers, and had found a good spiritual home in this mission Church. What could then be more natural than that they now earnestly wished that their relatives and friends in the old country might receive the blessing they had found in America. Many letters which were indited by fervent love and sent across the ocean witnessed how warmly their hearts were beating for their temporal and spiritual welfare. The members of the Evangelical Association believed then — and still believe — that only a Gospel preached by a converted and divinely anointed preacher and a Church filled by the Holy Spirit—not a dead mass of members—is the true saving salt of the earth which is to penetrate and save fallen humanity ; as for instance primitive Methodism exerted a life-giving influence upon the dead formal Churches of England and America ; as the so-called “Pietism” induced by Spener, Francke, Zinzendorf, Bengel, and the wholesome influence of other pious men of God, such as Arndt, Arnold, Gossner, and others, have exerted, and in some places still exert, although they have not been able to stem the overwhelming tide of wickedness, prevailing at large.

## § 8. The Official Appointment.

The East Pennsylvania Conference, held at Philadelphia, Pa., February 27th, 1850, took the proposed Germany mission into serious consideration, and expressed its views strongly in its favor. This conference elected John P. Leib as member of a special Board, which should, in conjunction with the Bishops, dispose of this important matter.

The West Pennsylvania Conference, held about two weeks afterward, at New Columbia, Pa., adopted a strong resolution in the same direction, and ordered, furthermore, that both of the Bishops and five men, elected by the annual conferences, “should constitute a Board to establish said mission and provide for the same.” They then elected William W. Orwig as a member of such Board.

The New York Conference, commencing on the 17th day of April, 1850, at Syracuse, New York, agreed with these conferences and elected William Muenz as their member of said Board.

The Ohio Conference met on the 15th day of May, 1850, in North Lima, Ohio, and, coinciding with the other conferences, elected John G. Zinser to said special Board.

The Illinois Conference, which met on the 12th day of June, 1850, at Desplaines, Illinois, heartily concurred and adopted an earnest advice to

the other conferences to bring this matter to a speedy conclusion—and elected Samuel Baumgartner as their representative.

That the annual conferences took this matter in hand without waiting for the General Conference to take action was quite proper for two reasons :

1. The Constitution of the Missionary Society, as it was then in force, gave them the right to do so ;
2. They remembered the practical wisdom of the saying : “ Strike, while the iron is hot.”

The zeal and inspiration for such a mission in Europe had risen to an enthusiasm ; contributions flowed freely into the treasury, and the matter would brook no delay.

The editor of the *Christliche Botschafter* then called the entire Church to earnest prayer, as follows : “ This enterprise should, in our opinion, be made a subject of earnest prayer throughout the Church, remembering that the success of it depends chiefly upon the divine blessing.”

Although the proposition to establish such a mission found so enthusiastic a welcome, but few preachers signified a willingness to be candidates as missionaries. They were well aware of the difficulties, importance and responsibility of such an appointment, and the question : “ Who is sufficient for these things ? ” caused inward trembling. For this reason the Bishops issued a call on the 15th day of July, 1850, which concluded as follows : “ O ye heroes of the Lord, ye who have so often and fervently prayed for the ‘ Old Fatherland ’ and often expressed the wish to preach the Gospel also in Germany—arise and willingly come forth, obeying the call and command of our Master ! ”

The special Board held its session in Pittsburg, Pa., on the 9th day of September, 1850, and after due consideration and earnest prayer selected Bro. John C. Link, of the West Pennsylvania Conference, and Bro. John G. Marquardt, of the New York Conference, to serve as missionaries in Germany. Their immediate field of labor was to be Stuttgart and surroundings in the kingdom of Wurtemberg, where Sebastian Kurz (at Bonlanden) lived and labored—who had repeatedly called for assistance. Besides this, they received instructions, also, to labor elsewhere, wherever the Lord in His providence would open doors for the promotion of the kingdom of God.

### § 9. Departure of John C. Link.

Shortly after this appointment Bro. Link and family prepared themselves for their journey to Europe. He visited a number of congregations in the eastern part of the Church, and preached to many large congregations. On the 19th day of November, 1850, he preached his farewell sermon in our first church in New York on Genesis 28 : 20–22, and on the following day went on board the mail steamer *Washington*, to start in the name of the Lord on his journey to Germany. He departed amidst the prayers and best wishes of the entire Association. Bro. Charles G. Koch

gave an eloquent, poetic expression of the feelings of the Church, which appeared in the *Christliche Botschafter*.

As the other missionary, Bro. Marquardt, could not get ready in time for the journey, the Board of Missions resolved that he should yet remain awhile in America, which, however, did not please Bro. Link. It was, at any rate, no small task for the missionary's family to undergo the hardships of a voyage to Europe at such a late season in the year. They had a very stormy, although safe journey, and arrived at Bremerhaven on the 8th day of December, 1850, and stepped upon Germany's soil glad and grateful that the Lord had been their helper hitherto.

### § 10. The First Missionary Experiences.

In Bremen, Bro. Link and family were very heartily received and welcomed by the brethren Lewis S. Jacoby, Charles S. Doering, and L. Nippert, ministers and missionaries of the Methodist Episcopal Church, as co-laborers in the work of the Lord. This friendly reception and entertainment had a cheering effect upon Brother and Sister Link, and encouraged them to go forward in the name of the Lord.\* But the missionary's wife had contracted a very severe cold during the voyage, which now developed into a severe sickness and prostrated her in Frankfurt on the Main. This induced Bro. Link not to go on to Wurtemberg at once, but to visit first his native city, Lauterbach, in Hesse-Darmstadt, and remain among his relatives until his wife might be restored. This was the home of his mother and some near relatives. There was great joy when they greeted each other again after a separation of fourteen years.

Immediately after his arrival in Europe, Bro. Link wrote to Bro. Kurz that he would soon visit him. After New Year he started on his visiting journey and arrived January 6th, 1851, in Stuttgart, and on the following day he went on to Bonlanden and found Bro. Kurz without difficulty. When Bro. Kurz saw Bro. Link, he wept for joy.† Long he had eagerly waited for him, and now his joy was fulfilled. The news of the missionary's arrival spread like wildfire; before they were aware of it, a meeting for that evening had been arranged, and when the time came, streams of people came from all directions to see and hear the new missionary. The crowd

---

\* The Methodist Episcopal Church had shortly before this time also sent missionaries to Europe, induced by similar motives as described before, who in the beginning labored amidst many difficulties and persecutions, but their labors were, nevertheless, crowned with many blessings and great success.—An excellent feature of the mission work of both Churches is the mutual friendliness which was inaugurated at the start, and which in later times was strengthened by means of very blessed "Alliance Meetings." "Behold how good and how blessed it is for brethren to dwell together in unity!" (Psalm 133: 1.)

† Link wrote to the *Botschafter*, dated January 20th, 1851, thus: "Great was the joy when Bro. Kurz saw me while he was in the act of fetching water. At first he knew not how to contain his joy, and then he broke out in weeping, expressing his gratitude toward the brethren in America for sending a missionary to Germany."



became so great that it became necessary to take off the doors, in order to give those outside an opportunity to hear the Word of God. Brother Link preached with much freedom on Romans 1: 16. The sermon made a powerful impression on the people, and many shed tears. After the service the missionary distributed tracts among the people, which had been given him by the American Tract Society, which were received and read with great eagerness.

But now the word went forth: The next time the missionary must preach in the church, and the local parson and the burgomaster granted the permission. At the appointed time the people came together *en masse* and filled the church, and among them was also the parson himself, and all listened very attentively to the sermon. After the services the "Pfarrer" courteously invited Link to be his guest, which invitation was gratefully accepted. On the following Sunday Link preached again in the church, and this large house of worship was crowded with attentive hearers. By means of these services many prejudices were removed and good impressions made.

Some time previous to these meetings letters had been sent from America to Bonlanden that a heretical preacher would soon arrive there, of whom people should beware, which report had caused some anxiety; now they had seen and heard this supposed heretic, and it resulted in the conviction that they had been falsely informed. It was and still is a great pity that this noble missionary enterprise of the Evangelical Association has been so frequently misrepresented, misjudged and unjustly opposed.

On Monday Bro. Link, in company with Bro. Kurz, went back to Stuttgart, and in the evening he preached in the house of Andreas Bodenhofer to a large and attentive audience, and was at the close heartily invited to preach there again. On Tuesday he traveled to Backnang, to which place the missionary had recommendations from friends in America, and where he was also received very kindly. On Wednesday they came to Winnenden and called upon the Wesleyan missionary, Gottlieb Mueller, who had labored already since 1830 in various parts of Wurtemberg with blessed success. This man of God received Bro. Link with brotherly love, and immediately made it known that on that evening a missionary from America would preach. The large hall became crowded with devout hearers, to whom Link preached the Word with great liberty and victory, from Acts 11: 23. On the following day Bro. Mueller accompanied both brethren to Canstatt, and then left them with his best wishes for divine blessing and success.

Brother Link, then, with a courageous heart, returned to Lauterbach. During this short visit he became convinced that the Lord had given him an open door in Wurtemberg, and that by the grace of God he could be successful in doing much good in this "Schwabenland"—Wurtemberg.

### § 11. Preliminary Labors in Hesse-Darmstadt.

As the suffering wife of the missionary improved but slowly, his removal to Wurtemberg was delayed for some time. Meanwhile he en-

deavored to do mission work in his native town and in the surrounding towns and villages in Hesse-Darmstadt. He found open doors and preached to large meetings in a number of places. He extended his visits as far as the city of Fulda, and even called upon the Catholic Bishop of that town. In the town of Seeheim he visited the pious Pfarrer Huth, to whom he showed his recommendations; when he had read them, he exclaimed with visible emotion: "Amen! Amen! — May the Lord God grant His blessing!" He at once invited Bro. Link to preach for him, and sent the sexton around to invite the people to the meeting, and the church became crowded. After the close of the services the Pfarrer met Bro. Link in the vestry, and fell upon his neck, called him a *dear brother* and said: "You have preached right out of my heart." When they finally parted, this dear man of God delivered a fervent prayer from the heart, in which he remembered in the most friendly manner his guest and the Association which had taken such a noble step in sending a missionary to Germany. And when afterward storms of persecution arose and many clergymen became open enemies of the missionaries, this noble man remained faithful and defended the work of the so-called "foreign missionaries" by word of mouth and with his pen.

Thus it was that Divine Providence overruled events in such a way that Bro. Link could preach the Gospel first in his native town and its surroundings. A testimony for the truth was also to be delivered in this part of the country.

As the Lord had already opened so many hearts and doors, Bro. Link earnestly desired that a co-laborer might be sent him most speedily. This desire was warmly supported by a number of the citizens of Lauterbach, who sent a very touching petition to the Board of Missions, which body accorded it a very friendly consideration.

## § 12. Removal to Stuttgart and Further Developments.

On March 5, 1851, the missionary and his family took leave of their friends and journeyed into the "Schwabenland," where the friends received them in the most cordial manner. But the clergymen of Stuttgart, noticing that Link now intended to remain and labor among them, treated him in a cold manner and kept themselves aloof. Soon after his arrival in this royal city his labors assumed large dimensions. He received so many invitations from far and near, that he was unable to comply with all of them. Wherever he went the people flocked together, so that the places, in which meetings were held, became too small to contain the crowds. It was very touching to see with what eager attention the people listened to the Word of Truth. In Stuttgart the missionary preached in the Hall of the Baptists. It was a large room, which was filled every time. During this time there occurred in the city and country many remarkable awakenings, and much good was accomplished for eternity.

### § 13. A Second Missionary Appointed by General Conference.

In the month of September, 1851, the General Conference held its session at Flat Rock, Ohio, and resolved that the mission in Europe be strengthened by the sending of another missionary. Brother John Nikolai, of the Ohio Conference, was appointed, and it was ordered that he should occupy Lauterbach and surroundings as his field of labor, and that he should immediately prepare and start for his mission.

Bro. Nikolai had already labored acceptably in the Ohio Conference for several years; and thus this conference had the honor not only of having formerly done successful pioneer work in new States and Territories in the American Union, but in course of time it happened, also, that four of her sons crossed the Atlantic Ocean and helped to lay the foundation for a prosperous mission work in Germany.

Whilst Bro. Nikolai was preparing for his journey to Europe, Bro. Link was repeatedly invited to visit his native town, until the new missionary should arrive. Following these pressing invitations for several days, he found again, as before, an intense desire among the people for the Word of God, and preached to very large audiences. In Wurtemberg, also, still more doors were opened. People often came a great many miles on foot to hear the missionary preach. Some very remarkable conversions took place here and there, and the converts testified by word and deed that a renewal of the heart had taken place. The missionary also visited many families and sick persons, which proved a great blessing to many souls. Meanwhile the time had come when he was to be assisted on his large field of labor.

### § 14. Bro. Nikolai's Journey to his Field of Labor.

It was on the 2nd day of November, 1851, that Bro. Nikolai and his wife started on the mail steamer *Herrmann* from New York, and arrived in Bremerhaven on the 21st. The trip was — sea-sickness excepted — quite pleasant. After a short stay in Bremen they started for Stuttgart. Bro. Link and family were not a little surprised when Bro. Nikolai and wife appeared at their door and stepped into the house. Full of joy they ran toward them and welcomed them most heartily — and the latter were also exceedingly happy.

Now there was a great deal to be related concerning the work of the Lord in the past and the present. As there were already some indications here and there of a coming storm visible, Bro. Link was exceedingly glad to have Bro. Nikolai with him as a wise counselor and a courageous co-laborer. This newly arrived mission-worker was soon permitted to be eye- and ear-witness of the great throngs of people at the divine services and the warm gratitude which were expressed on account of the arrival of more missionaries. He was soon convinced that the contributions of missionary gifts and the missionary labors had already borne precious fruits.

**§ 15. The Arrival and Persecution of Bro. Nikolai in Lauterbach.—  
Return to Stuttgart.**

As Bro. Nikolai was not appointed to Stuttgart but to Lauterbach in the Great Dukedom Hesse-Darmstadt, he soon started for his mission. Having recommendations from Bro. Link to the friends, he was heartily welcomed. During his stay he was very liberally entertained by Mr. Moeller, a merchant. This family and many others could not sufficiently express their joy and gratitude at the sending of missionaries by the Board of Missions in America. Bro. Nikolai preached repeatedly in the house of Mr. Luft to large and deeply touched audiences. The Lord opened many hearts and doors, and there was soon the best prospect for a glorious work of salvation.

But whilst the brethren were engaged in leading souls to the Saviour in this beautiful country, the enemy was also at work in hindering them. The labors and successes of the missionary were unfavorably reported to the civil authorities by evil men, and a message was sent by them to the mayor of Lauterbach with the order to arrest this missionary from America and punish him by a fine for teaching without permission! But as the mayor was an intimate friend and near relative of Brother Link, he did not execute this order, but summoned Brother Nikolai privately and kindly informed him of the action of the civil authority. However painful it was to Bro. Nikolai and the many friends in Lauterbach and vicinity, there was now no alternative but to return to Stuttgart. But before he departed he paid a visit to his native town Birkenau, in Hesse-Darmstadt. He walked through the village without being recognized, but after he had made himself known, he was speedily surrounded by a crowd of wondering people. With permission from the "Pfarrer" and the mayor of the place, a preaching service was appointed for him in the school-house where he formerly attended school. Already an hour before the time the school-house was crowded with people, to whom Bro. Nikolai preached with great freedom. Many tears indicated that the preaching had made a favorable and deep impression. After a stay of a few days he departed, leaving the promise to visit them again at a later time. He received the impression that here as well as at Lauterbach the field was ripe for the harvest. O how painful it was to him to depart from this beautiful land without the prospect of being permitted to labor for the salvation of precious souls!

**§ 16. A Sudden Storm of Persecution.**

When Bro. Nikolai had returned to Stuttgart, the brethren concluded to labor together in Wurtemberg wherever the Lord had opened the way, and would open new doors. The attendance at the meetings in Stuttgart was still very large. The brethren then perceived the necessity of securing a larger room for holding meetings, in which they succeeded. At the dedication of the place such an immense crowd of people came together that the police had to attend and keep order. This caused great solicitude and mistrust among the city officials; among the opponents of the mission



it stirred up bitter envy and open enmity. The result was that after a few days the Royal City Directory sent a document to the brethren, ordering them to leave the city and the country within twenty-four hours! This occurred on the 11th day of February, 1852. This was, of course, a heavy blow, which caused great surprise and sorrow to the brethren and their warm-hearted friends. But what was to be done now? First of all the missionaries applied to the American consul, Mr. Fleischmann, who undertook their case in the most friendly manner, and promised to do his utmost for them. And by his skilful and energetic intervention he soon succeeded so far that the disgraceful order of expulsion was recalled. However, public preaching and services in the rented hall were strictly prohibited, whereupon they endeavored to labor more privately and hold meetings in private dwellings. And there was no lack of good friends who in this time of persecution were willing to open their houses to the missionaries for holding the meetings.

Meanwhile the brethren, with the friendly co-operation of the State attorney Von Reuss and other patrons, presented a petition to the royal ministry, praying for permission to labor again publicly. This petition was then referred by the minister Von Linden to the "Cultusministerium," and from thence to the "Consistorium," and thence to the "Pfarrgemeinderath," who was to consider it and render a decision whether these foreign missionaries should be permitted again to labor publicly. The Lord so influenced the hearts of these authorities that they decided in favor of the brethren. And now they were enabled again to stand up freely and enter upon their work with fresh courage. They succeeded in many places in leading souls to Christ and in extending the borders of their field in many directions.

#### § 17. Distress in Wurtemberg.—Sickness and Decease of Sister Link.

About this time there existed great public distress in Wurtemberg and other parts of Germany, resulting from the failure of crops and other severe visitations. From heartfelt commiseration the members of the Evangelical Association and other kind friends in America contributed philanthropic gifts, in order to assist in alleviating the great distress in Germany. Thus several thousands of Gulden were sent to the missionaries for distribution among the poor and needy. O how these servants of God rejoiced that they were permitted to do good also in this manner!

Whilst they were thus engaged in their labors an event occurred which threw the mission into deep mourning, namely the sickness and decease of Sister Link. She fell sick with consumption, and thereby was visibly hastened on toward the grave. The origin of this disease dated back to their sea-voyage, from which time forth she had been suffering. She was also at first severely afflicted with home-sickness, which, however, was overcome by the arrival of the family of Bro. Nikolai. The dear sick one had to suffer severely for several weeks, but the Lord strengthened her, so that she patiently endured it.

Cheerfully and submissively she lay on her bed of affliction, and heart-cheering were her words of exhortation to visitors, who realized that everlasting life filled her soul. She departed on the 28th day of October, 1852, in the triumph of faith in the Son of God at the age of 25 years. Her pious conduct and great patience in her suffering gained the esteem of all who knew her; and because she was the wife of an American missionary, her funeral attracted an extraordinary number of people. At the grave the highly respected Prelate Kapff, and in the meeting-house Bro. Nikolai, spoke words of life and comfort.

**§ 18. Another Persecution in Stuttgart, and a Glorious Beginning in Plochingen.**

The death of Sister Link and the circumstances connected therewith again drew the attention of the enemies upon the mission-work of the brethren, and they were malicious enough to take occasion thereby to lodge charges against the missionaries with the Dean (a prominent church official), and on October 29, 1852, they had to appear in the office of the said Dean and were at once informed that henceforth they were prohibited from all public labors. But these lords were soon to learn that these American missionaries were not to be so easily driven from the field. As their public activity was forbidden in the city, they sought to be useful in other ways, and held private services of worship and visited the sick.

Soon thereafter Bro. Nikolai removed to Plochingen, a market-town on the River Neckar. Here he rented rooms of a family named Negele. In this house he held worship regularly, but as the room soon became too small, Mr. Negele was pleased to take out one of the partition walls, in order to enlarge the room for the meeting. However, this family afterward emigrated to America, and another party took possession, through whom the meeting was discontinued. Bro. Nikolai was now compelled to secure another place for worship, whereupon a lady named Gauser opened her house, in which a suitable room could be arranged.

The Lord opened a large door to the missionary, and in course of time he gathered in a good harvest from his labors. Many hearts and doors were opened to him. Besides preaching services he also regularly held prayer-meetings, which were well attended and greatly blessed. He also organized a missionary society, which gathered already in its first year *one hundred Gulden*. He also established a reading-library, in order to spread wholesome knowledge through good books and periodicals, and the good seed thus scattered began to germinate. The devotional services became more intensified, the attendance increased, and it was noticed that the Holy Spirit was touching the hearts mightily. These indications encouraged the missionary very much, and he endeavored to lead the awakened souls onward. Easter Sunday, in the year 1854, became to many of these souls a real resurrection-day—quite a number of them passed from spiritual death into the life of God, until about thirty souls professed to have obtained peace with

God. This was an extraordinary time of refreshing from the presence of the Lord. The brethren John M. Haug, now (1894) presiding elder in the Indiana Conference, and Gottlieb Fuessle, Editor of the *Evangelische Botschafter*, are, with many others, living witnesses of that gracious revival. Also the early departed sister, Bertha Braun, daughter of a merchant, was one of the fruits thereof. Already before her conversion she was much beloved on account of her sweet and friendly disposition, but in our meetings the conviction fastened itself upon her that she was, nevertheless, a sinner, and needed a Saviour and a new heart. After a severe penitential struggle she obtained the pardon of sin and was thereafter a bright light and an illustrious example of true godliness. This noble soul then became the first fruit gathered into the heavenly garner from this revival.

Also at other places the brethren had blessed success. One can not read their reports of labors in that time without being deeply affected in seeing how they, as itinerants, traveled up and down the country, preaching and scattering the good seed in towns and villages, and distributing alms to the poor and suffering. The day of eternity alone can reveal how much good was accomplished by our missionaries in those days.

Even in Hesse-Darmstadt the brethren tried again to take up the good work. They repeatedly paid visits thither and tried their utmost to work for the Lord in that country, but it was a pity that their hands were tied to a great extent.

As about this time Bro. Gottlob Mueller, the founder of the Wesleyan mission work in Wurtemberg, became a suffering invalid, and repeatedly invited the brethren to assist him on his large field of labor. They accepted the invitation, rejoicing that they could thus render a service of love to this dear brother.

### § 19. An Unexpected Change.

After the missionaries had been permitted for a few years thus to labor with good health and under rich blessings, the beloved Bro. Nikolai was attacked by a stubborn throat-disease, which hindered him very much in following his calling. He visited several sanitariums, but without success. His organs of speech became weaker, until he could preach no more, whereupon the Board of Missions recalled him to America, and appointed John G. Wollpert, also of the Ohio Conference, to take his place. Though it was a severe trial for this brother to leave his beloved America, yet he concluded to obey the call, and with a deeply moved heart he took his leave in the month of May, 1857, from the Ohio Conference at Bristol, Ohio, with which he had labored together in the most intimate union for ten years, and entered upon his journey to Europe in the name of the Lord. He left New York on the steamer *Washington* on the 13th day of June, and after a pleasant voyage arrived at his destination on the 3rd day of July and realized at once that many hearts had been waiting to give him a loving welcome. On Sunday, the 5th day of July, he preached his first sermons in Stuttgart and Pöthingen. It was to him like a dream that he was permitted to preach at

these places. The intense attention and the deep emotions among the hearers strengthened his belief that the Lord had given him a promising field of labor in Europe.

On Sunday, July 26th, 1857, Bro. Nikolai preached his farewell sermon in Plochingen on 2 Cor. 13 : 11. On the following day he and his family took leave amidst tears and deep emotions from their many friends and acquaintances. Bro. Nikolai had labored with blessed success and had led many souls to Christ—and now he had to leave, probably forever, his promising field of labor. This was to him a very painful experience.

As this change of preachers took place in Mid-summer and in harvest time, the newly arrived missionary endeavored to serve the established appointments the more frequently and make pastoral visits during intervals. On the 8th day of July he preached for the first time in his native place Wannweil, near Reutlingen. It was an evening never to be forgotten. Almost the whole village had come together and listened to the sermon on Psalm 50 : 14, 15. His former teacher, Mr. Goebel, led the singing and was exceedingly happy to listen to the preaching by his former pupil. The people were deeply touched and desired that their countryman might visit them frequently and preach for them—which was also done.

#### § 20. A Trial.

Soon after the above-mentioned change of missionaries a serious financial crisis came upon America, which had a very depressing influence upon the course of business, by which the missionary treasury also suffered considerable embarrassment. Under the severe pressure of these circumstances some voices were heard to the effect that the “expensive” mission in Germany should, if not discontinued, yet be considerably restricted. This was a severe trial, but the Lord proved to be a very present help in this time of need. The dear Bro. John G. Zinser, of blessed memory, wrote a touching appeal, which was strongly seconded by the editor of the *Christliche Botschafter*, Bro. Charles G. Koch. This appeal produced a strong movement in the Church and induced the friends of the mission to bring new offerings for the good cause. But as the good Lord gave to the old country a very rich harvest in 1857, it also brought many contributions into the treasury as thank-offerings for His goodness. It awakened a very great zeal to support this cause of the Lord.

#### § 21. A Gracious Visitation.

But what encouraged the friends of the mission on both sides of the ocean more particularly to support this work more liberally than ever before and bear it on their praying hearts, was the merciful visitation sent upon the work by a gracious awakening at many appointments. During the Autumn of 1857 the missionaries found entrance into the villages of Hochdorf and Weilheim. The meetings were immediately attended by many attentive hearers, who received the Word with great eagerness and were thereby led to true repentance and conversion. Parents and children awoke



from carnal security and sought pardon and peace in the blood of Christ. It seemed as if all the people would turn to the Lord. This awakening also had a blessed effect upon the work in Plochingen. It produced among the members a strong desire after more of the fullness of the Spirit. During the Christmas and New Year services the preachers and friends were richly blessed, and the salvation of the Lord came upon young and old. Conversions were thorough, and the confessions of the newly converted were so evangelical and clear, that the preacher often wished the friends in America might be present, in order to see and hear what great things the Lord was doing in Europe through their gifts and missionaries.

#### § 22. Bro. Link's Further Labors.

The senior missionary was also permitted about this time to rejoice over the abundant blessings of God bestowed upon his extensive field of labor. Several soldiers were converted to God in Stuttgart, who proved afterwards to be soldiers for the Lord Jesus Christ among their comrades. He also succeeded in gaining entrance into the Swabian Highlands where already one hundred years before distinguished witnesses for the truth, of the Bengelian School, had proclaimed the Gospel of salvation. At several places he was at first even permitted to preach in the churches, which was, however, soon again forbidden. At Nattheim in the neighborhood of Heidenheim he often preached in the open air on a big farm called Wahlberg, where the people from the surrounding country assembled, attentively listened to the word of truth and thereby received deep impressions. Many years afterward persons referred to these richly blessed mass meetings.

#### § 23. New Doors Are Opened.

In December, 1857, the brethren also found entrance into St. Bernhardt, a suburb of the city of Esslingen. A former tavern became their place of meeting. The proprietor, John David Schneider, who as tavern keeper had committed many sins, was awakened, confessed and repented of his wrongdoings and soon found peace in Christ for his troubled soul. He found himself unable to express his gratitude to God for the pardon of his sins, and for the fact that his house had been turned into a house of prayer. The meetings at this place were always well attended by many devotional people, and in the course of time it became the spiritual birthplace of many persons into the kingdom of God.

Some remarkable events took place here. As the missionary was preaching one day a former drinking guest came into the door and exclaimed vehemently, "A measure of beer for me!" The preacher was willing enough to show to this beer drinker the way to the well of salvation, but as soon as the tippler became aware of what kind of a meeting was before him and also saw the preacher—he fled.

#### § 24. A Demoniac Delivered.

On January 7th, 1858, a man named John Geo. Bienz came from Deizisan to Plochingen and related how his eldest son, Wilhelm, was afflict-

ed with attacks of such a nature as indicated demoniacal influences. He requested the brethren to visit him, which they did. When they spoke to him and unitedly interceded in earnest prayer to God the young man was so fearfully tormented and torn about by the evil spirit that it became intolerable—the sick one raved like a maniac. The distress was great indeed; but Jesus Christ who came into the world to destroy the works of the devil, saved this youth from the bondage of Satan. He was healed physically and spiritually and remained faithful and steadfast until he fell asleep in the Lord, October 8th, 1859. His father then opened his house for the servants of God out of gratitude and love for what the Lord had done for his son. The Lord is still the same prayer-hearing God, and his works are still wonderful among the children of men.

#### § 25. Happy Death of the Wesleyan, Gottlieb Mueller.\*

About this time the pioneer and founder of Wesleyan Methodism in Winnenden, Wurtemberg, Gottlieb Mueller, was called from labor to eternal rest. In his younger years he went to England and was there brought to the Saviour by the Wesleyan Methodists. After that he visited his native country and was there induced to hold religious meetings. His exhortations impressed many hearts and the effects were so richly blessed that many of his countrymen urged him to stay among them and continue the good work. But he returned to England and laid the matter before the Wesleyan Missionary Society, which quite willingly acceded to the desire of those people and returned Mueller to Wurtemberg to labor there. This noble man began his labors in Winnenden and its surroundings in the year 1832, but at first had to encounter many storms of persecution even from persons who claimed to be truly pious. He remained steadfast and faithful and was the instrument in the hands of the Lord in leading a great number of souls to their Saviour. After his death the work was placed under the supervision of John Gottlieb Steinlee. This Bro. Steinlee and another brother, named Holebaus, were formerly members of the Evangelical Association in America, but returned to their native land and became very successful co-laborers of Bro. Mueller. Thus the Evangelical Association exerted a blessed influence in saving souls in Europe long before the thought of establishing a mission there had been entertained. As this Association was called instrumentally to save souls in America, she was also divinely led to bring many souls to God in Germany and Switzerland.

#### § 26. Bro. Link's Visit to America.

As the work in Europe rapidly developed into larger dimensions and the prospect for the future expanded, the want of larger amounts of missionary money became urgent, the idea began to prevail that it would in

---

\* As this Bro. Mueller frequently was in friendly touch with our missionaries and rejoiced in their success in leading souls to Christ, a short notice of him and his labors inserted here will be proper and interesting.

all respects redound to the greater success of the work, if Bro. Link would pay a visit to America and labor there for awhile in the interest of this good cause. The idea was put into practice and he took leave of the friends in Wurtemberg, and, under instructions from the Board of Missions, journeyed to America, where he was everywhere welcomed with joy, and received very liberal contributions for the promotion of the missionary work in Germany.

#### § 27. Continuation of Missionary Labors.

During the six months absence of Bro. Link the work was entrusted to the care and supervision of Bro. Wollpert, who preached almost every Sunday and also on some week evenings. Between these services he also served the Plochingen mission and visited the numerous preaching places in the upper and lower country; in these arduous labors he was well assisted by wide-awake class-leaders and exhorters who held prayer and class-meetings. Especially helpful were the labors of two dear soldier brothers, Mathias Erdle and Christian Raith. It was a great pleasure to see these brethren stand up in their uniform and hear them with unction preach salvation through Christ. It was about this time also that Bro. Gottlieb Fuessle commenced to labor in public; although quite young, he was untiring in his labors and also very studious. Who would then have thought that the plain potter's apprentice would become such a fervent speaker and genial poet! Thus the Lord calls his servants from all strata of the population and from different callings and uses them as the instruments of His grace.

#### § 28. "Die Geistliche Viole." \*

During this year the first edition of the "Viole," with an appendix, was issued and was very well received by the friends and other lovers of spiritual song. It became so popular that it passed successively through five editions and was scattered by thousands of copies. Until then the excellent "Wurtemberg Hymn-book" had been in use in the meetings—as also Hiller's "Schatz-Kaestlein." The joyous spiritual singing helped very much to enhance the interest and success of the meetings and many were thereby attracted to them.

#### § 29. Storms of Persecution and Other Trials.

Whilst the servants of the Lord were thus engaged in preaching everywhere to large audiences and under signal proofs of divine blessing, opposition and violent storms of persecution arose in different localities. In the beginning of the year 1858 Bro. Wollpert was cited to appear before a number of "Pfarrer" of the Wurtemberg State Church, who closely and searchingly examined him concerning the doctrines of our Church and the purpose of the labors of the missionaries. Although they could not find anything seriously objectionable in the doctrines and methods of labor it was very evident from the tenor of the examination that they would

---

\* A small German hymn-book for prayer and revival meetings.

much rather see them go than come; and as the laws of the country at that time required that the preachers must first ask permission to preach, it was often very difficult to obtain a favorable answer.

The first open resistance the brethren experienced was at Ebersbach in the Oberamt Goeppingen. They were for a length of time allowed to preach in the schoolhouse, but as the congregations grew larger and the Lord began to work mightily in many hearts, the opposing local parson succeeded by his machination, in having the place closed; but the Lord now opened a private house, and notwithstanding the opposition the work went on, whereupon preaching was entirely prohibited. But when the missionaries still continued to proclaim the word of life to hungry souls, they were summoned before the Church conventicle and sentenced to pay a fine of seven Gulden and thirty Kreuzer. Four of the brethren were thus fined; they then appealed to the Dekanat-Amt in Goeppingen, but received an unfavorable answer. That court confirmed the unjust sentence, and finally nothing was left but to pay the fine. This malicious opposition gave the work in the beautiful Filsthal a severe blow. The missionaries could no longer preach publicly, but were compelled to content themselves with private efforts. This was greatly to be deplored, for they had found many open hearts and doors in this part of the country. Ebersbach had been a center of their activity, and the people used to come thither from all directions to hear the Word of God. However, in later years the Lord opened the way again, and the missionaries succeeded even in entering into the city of Goeppingen.

Severe trials came upon the work also in other places. A storm of persecution broke loose in the "Unterland." It seemed even as if an evil spirit had entered into the "Pfarrer" and impelled them to suppress the labors of the brethren by force and to destroy the flourishing work of the Lord. When Bro. Wollpert after a service on Sunday, the 4th day of July, 1858, in the Church in Ossweil, near Ludwigsburg, attempted to preach in a spacious garden to a large assembly, the Pfarrer of the place sent the police and threatened him with a heavy fine if he ventured to preach within the limits of his parish, whereupon a citizen of the place, named Maenner, offered to open his house for preaching and risk the consequences. The people gathered themselves into his house and the meeting was a time of great encouragement and edification. When Bro. Wollpert on the next day came to Grossingersheim he was again forbidden to preach. The owner of the house began to vacillate; he did not like to expose himself to the inimical chicanery of the parson; but the preacher encouraged him and assured him he would conduct the services in such a manner that the enemies would punish neither him nor the preacher. At the appointed time for the service a great crowd of people assembled inside and outside the house. The people were in a great tension of expectation as to what would occur. Bro. Wollpert commenced the devotional exercise with prayer and then told the people that he was officially prohibited from preaching. But as they had



evidently assembled to hear the Word of God, he would tell them what he would have preached to them, had he not been forbidden. He proceeded to read his text, Matt. 16: 26, and expounded these precious words of Holy Writ, then closed with prayer and dismissed the people with these words: "So—now you have heard what I would have said if I had been permitted to preach. Now go in peace to your homes, and meditate upon that which I would have preached to you had I been permitted to do so." The people were much affected and the blessing of God attended them. As the preacher had this time delivered only a "Blumenpredigt" (flower-sermon) his enemies did not molest him, but the next time it did not pass off so smoothly.

In response to the many invitations by seekers of salvation the missionary continued to proclaim the Word of God in this populous town, but the local parson and his Dekan did their utmost to hinder and suppress his labors. At an evening-meeting they sent the "Buettel" (constable) to number the audience, in order to enforce an antiquated law, which prohibits more than 12—15 persons from being present at a meeting outside the Church. This unexpected maneuver caused in some hearts a panicky fear that they might be incarcerated and therefore hastily fled from the house, whilst others tried to hide themselves. The greater part of the people, however, quietly remained and thus the interrupted worship could be continued. Next morning quite early the landlord, Jacob F. Weiss, and the preacher were summoned before the courthouse to be legally tried for holding this meeting. The Pfarrer's entire congregation had come together. In front of them was the Pfarrer who acted as a lawyer. Efforts were then made to induce the defendants to sign a document which would have prohibited them forever from holding meetings and to labor in their town. But all their cunning and enmity failed because of the immovable steadfastness and intrepid attitude of the defendants. After a hearing and a cross-examination of two hours and a hot conflict, they were dismissed with bitter aspersions, but without any punishment.

This violent conduct against the missionaries caused great dissatisfaction among the peaceable and sincere people of this town. Already when the numbering of the attendants of that meeting was going on some disapproving voices were heard. When the constable began his count a farmer called to him from behind the table in his peculiar dialect: "Do you know how to count here? I and you count one!" He thereby wanted to intimate that the people were in accord with the meeting and would not willingly part with this privilege. But however vehement the opposition was in this place, the work of the Lord went on. Indeed the time came when the brethren were permitted to preach in the schoolhouse!

In the year 1858 the missionaries found an open door in the town of Vaihingen and other places of this "Oberamt." It was, however, not possible for want of time and laborers to serve these promising places regularly.

### § 30. How the First of the Native Preachers in Germany Began His Labors.

As we have previously seen, Bro. Gottlieb Fuessle was converted to God during Easter, 1854, as also his parents, and attached himself to the Evangelical Association at Plochingen. Bro. Nikolai, though already suffering with throat disease, bestowed a fatherly care upon him. He and Bro. John M. Haug and Bro. Fr. Stay, who had been converted with him, constituted a triple alliance in the prosperous congregation. Bro. Fuessle was at home in the house of Bro. Nikolai, and was by him led onward spiritually and also assisted intellectually. The other young men soon after went to America, and young Fuessle would fain have emigrated also, but his father put his veto upon it, for he regarded him as his best help in business—as he was the first-born among eight brothers. After Bro. Nikolai had been recalled to America, in 1857—for whom he had mourned for a long time—the young man of seventeen years now attached himself very closely to Bro. Wollpert, and their mutual attachment soon resembled that of Paul and Timothy. He often accompanied Wollpert on his preaching tours in the neighborhood and would usually make the closing prayer at his meetings. These were for him very edifying trips—that which had lain dormant in him was now awakened—the desire to devote all his powers to the Lord and become his servant. Often he wept from an inspirational enthusiasm over this thought! Long and fervently he often wrestled in secret prayer over it, without telling any human being of it. Nor would Bro. Wollpert speak of it to him, although he sometimes dropped slight hints.

In the year 1858 the door was opened into the neighboring Hochdorf and a great awakening took place. On Sundays large concourses of people came from there to Plochingen into the meeting and a brotherly intercourse took place, for which the parental house became the center. Now our young brother went frequently with Bro. Wollpert to Hochdorf where he became the leader in singing, for the good people there were very eager to learn our new hymns and tunes.

On a beautiful Sunday in the month of May, 1858, he was to fulfill a certain promise, namely, to give them a spiritual singing exercise. When he came to the place, which was a roomy farmer's house, where the meetings were usually held, he found the room, kitchen, chamber and stairway full of waiting people. "But," said he, to the brethren whom he knew, "with so many people I cannot hold a singing exercise." "No matter," said one, "now pray with us." After some hesitation he tremblingly did so. Now another pushed a Bible toward him. "Yes," said he, "I can, of course, read, but what then—?" "Just you read, it will come all right," was the answer given. Then he read a section from Romans 8, which had become very vivid in his mind on his way thither. Now he shoved the Bible forward a little and then sat still, while the eyes of all present were fixed upon him. How he felt! Oh, could he only have fled!

Presently a brother remarked kindly : "Now tell your experience." And thus he was compelled by outward and inward pressure to arise. He had hardly begun as to his religious experience, when a higher power seemed to come upon him, he got into the preaching channel without intending to preach. What and how long he preached he is not able now to tell—and only when he noticed that the audience was much affected did he stop and say "Amen," and beat a hasty retreat. Deeply humbled and yet very happy he was permitted in spite of an oppressive feeling of his unworthiness, to realize the great joy of having the privilege to be a witness for his blessed Saviour.

Thus it came that the first of our native preachers appointed in Germany, made his first attempt to preach. Soon he had to try again, for Bro. Wollpert persuaded and ordered him now frequently "to hold meetings" in some neighboring villages. The friends requested this, and Wollpert was quite willing to accede to their wishes. This was at that time and in that country something unheard of—a young man, nineteen years of age, with but a common school education, freely and joyfully preaching the Gospel ! It caused a stir among the people and attracted large crowds to his meetings, so that they were overcrowded and many had to stand outside in the streets and alleys, in order to hear him. Thus he continued to labor until the Spring of 1859.

On account of untoward civil laws, Bro. Fuessle could not obtain a recommendation from a congregation, but the missionaries furnished him temporarily with the following document :

"Bro. Gottlieb Fuessle is appointed and authorized as a helper in the work of the Lord, so long as he conducts himself in a godly manner in accordance with the Word of God.

JOHN C. LINK,  
JOHN G. WOLLPERT."

With a wise care they wrote "helper" instead of preacher, with respect to the special circumstances of the mission work in Europe, and at a later time the General Conference voted him the ordination to the ministerial office.

The above document he received on the 15th day of May, 1859, and straightway carried it into his prayer closet, and consecrated it with prayers and tears.

### § 31. The First Meeting-House and the First "Big Meeting."

The year 1859 was in several respects destined to become a year of great importance to the work. During the year the first meeting-house was purchased and dedicated. This took place in Plochingen near Esslingen. The dedication took place on Sunday, July 31. Director Philip Paulus preached on Psalm 84 : 2, 3. Bro. Link spoke after him on Psalm 102 : 14, 15. The people had come together from twenty different towns and villages of Wurtemberg. After the preaching a collection was taken up, followed by miscellaneous exercises of singing, prayer and relating experiences in the work of the Lord, during which the gracious presence of God

was strongly realized. This acquired property consisted of a plain dwelling-house with a large hall and was named "Tabernacle of Emanuel," and for the time being it very well answered its purpose.

For a number of years it remained the gathering place for larger and smaller meetings of the friends in Plochingen and vicinity. In later times the property was sold again without loss and a suitable chapel built in its stead for public worship.

In this tabernacle the first "Big Meeting" was held in the same year which was preceded by a sort of conference, attended by fifteen brethren from different parts of the work. A fervent spirit of brotherly love governed every heart. Besides the usual transactions a resolution was unanimously adopted, expressive of heartfelt gratitude toward the dear members of the Association in America for their love as manifested in the sending of missionaries, by whose service and self-sacrificing labors so many souls had already been led to God and established in His grace.

### § 32. Entrance into the Upper Neckar Valley.

In the year 1859 the Lord also opened several doors in the upper Neckar Valley. The brethren succeeded in finding their way into Grossbetslingheim, Nuertingen, Neckartheilfingen and Groetzingen. In the Oberamtsstadt Nueltingen they commenced their labors in the house of a Mrs. Maurer, the widow of the schoolmaster. A number of women of pious inclinations met weekly in her house, who conversed about divine things whilst they were engaged in knitting and sewing. The widow invited the missionaries to attend these gatherings and Bro. Wollpert expounded to them the Word of God while they were at work, until sometime afterward a house was opened for regular preaching. A Mrs. Schweizer and her son-in-law kindly opened their house for these services. The meetings were at once well attended and quite a number of persons were converted. Among them was a Catholic and the widow of a Pfarrer. They were exceedingly thankful that they had been led into the experience of salvation in Christ through the missionaries. Some time afterward both of them departed for their everlasting rest.

About this time the brethren also succeeded in obtaining an entrance into the villages of Schlierbach, Rosswalden, Thomashardt and Hegenlohe, but these appointments could not all be maintained on account of the persecution by the Pfarrer, who induced many people to forsake the meetings again. After all some of them recovered again from their fear of man and afterward became the more decided. On Good Friday and Easter the meetings were largely attended and the power of God was manifested in an unusual degree; many thirsting ones hastened to the well of salvation and drank freely.

### § 33. Embarrassments of Bro. Gottlieb Fuessle.

This young brother now labored in the capacity of a local preacher without any financial support. Besides following his temporal calling dur-



ing on week-days he preached not only twice on Sundays but also on many week-day evenings, and in addition to these labors the Messrs. Pfarrer began to oppose him. Some of these clergymen would scarcely permit Bro. Wollpert to hold meetings, but they protested officially against the idea that this permission should also extend to Bro. Fuessle. Repeatedly he was cited before the parson of his native place to be informed that the official board prohibited his preaching. However this Pfarrer was a personal friend to Bro. Fuessle; he himself had instructed and confirmed him and shown him many kindnesses and was in a general way tolerant and friendly toward the work. In the beginning he often sat in the meetings and was deeply affected by the testimony of the brethren. With good intention he advised Bro. Fuessle to quit preaching, because he was often compelled to communicate to him unfriendly resolutions by Church authorities, and offered to send him to the Mission Institute at Basel, where he would receive a good education and a regular appointment. Having a strong desire to obtain a scientific education this kind offer caused him inward conflicts, but the love to the Evangelical Association would not permit him to agree to the proposal. And yet, in spite of all prohibition, he continued to preach because the people insisted upon it, but once he was fined for it, when a pious lady paid the fine for him. Finally, they molested him no more.

However he had to pass through a dangerous trial in another respect. Upon a dark night, returning home from a meeting through a dark forest, he was beset by a crowd of wicked young people whose former "girls" had been converted, and he would have received a thorough beating from them if he had not "accidentally" gotten on a by-path and thus eluded them. In a certain village near Goeppingen the Pfarrer gave orders that Bro. Fuessle must submit to an examination by a Church official, who was a pietistic "Stundenhalter" before he could be allowed to preach again. So he went to this old man who addressed him quite harshly: "What! you young fellow want to preach? You first go for twenty years into the Stund (pietistic meeting), then you may perhaps be able to tell what it is to be awakened—and you pretend to be already converted, and want to convert others!" With great modesty Fuessle now related his experience to this old man, but without any favorable result. This village remained closed for a long time.

In R. in the parish of Kirchheim Bro. Fuessle commenced a meeting, attended by a great crowd of people among whom a powerful awakening and commotion took place. The Pfarrer laid the matter before the leading official of his Church, who also was a pietistic "Stundenhalter." This man became so greatly excited during the transaction, that even the Pfarrer found it necessary to exhort him to moderation. He, however, went home under such immoderate excitement that he had to take to his bed and fell into a serious sickness. When Bro. Fuessle came into the village again on the following Sunday, the sick man sent for him, spoke friendly to him, asked him to relate his conversion and shook his hand affectionately. He soon afterward died.

A kind pietistic neighbor called upon Bro. Fuessle's father and besought him to prohibit his son's preaching, for it would certainly prove his ruin, because the people everywhere talked about it, and this would make him proud and result in his fall—for nothing else could be expected from such a youth! But the Lord took care of this by giving him a thorn in the flesh.

On one of his long preaching tours in the "Unterland" he contracted a very severe cold, so that he could scarcely reach home again. From this came a carbuncle on his throat, which caused him indescribable pain and finally necessitated a surgical operation. He became very weak and was nigh unto death, but was unspeakably happy in God. After great sufferings for four months he recovered, but had to suffer a long time from the effects. For a long time he had to preach with a wrap around his neck which, however, did not hinder him nor his audiences.

Besides his severe temporal labors he preached weekly three to five times, mostly in very close rooms—veritable "sweat-boxes"—to crowded meetings; he often had to walk for hours to reach the places through all kinds of weather—hence it was no wonder that his health began to fail. A change had to be made. In the month of April, 1860, he was formally received into the itinerant ministry, and Bro. Wollpert took him into his house, and then they together served the "Plochingen circuit," which numbered twenty-four appointments.

#### § 34. War in Italy and Other Causes of Distress, Followed by Numerous Conversions.

Whilst the missionaries were thus pursuing their soul-saving labors, "wars and rumors of war" arose in Europe, which culminated in a great struggle in Italy. Austrians, French and Italians engaged in a bloody war, in which many thousands were slain.—The German States also prepared for war, and Wurtemberg daily saw trains passing through with war material, and soldiers of all grades were on the move. There was great fear that Germany would become involved also. This was a threatening time which caused many anxieties and fears among the friends. In addition to this, Germany—more particularly Wurtemberg—was this year (1859) visited with hailstorms and cloudbursts, and different epidemics broke out, which swept many people into eternity. The missionaries did not fail during these trying times to call sinners to repentance and many were induced to seek the Lord. They realized some precious experiences with the sick and dying, of which we insert two examples:

A young man in Plochingen, named Christian Eninger, became thoroughly awakened during his sickness, and after an intense penitential struggle he found the pardon of his sins. Before he departed, he had his former comrades brought to him, whom he gave such a touching exhortation, that they became deeply impressed, whereupon he soon died in the full assurance of eternal life.

An elderly man of the same place, named Michael Werner, was also during his last illness plucked as a brand from the burning. With many tears he confessed and repented of his sins and soon after found peace in the atoning blood of Christ. On the last evening of his life a prayer-meeting was held in his house, which was made a great blessing to him and his family. He then departed for the better life.

In other places also the Lord moved powerfully upon the people. A farmer in Buechenbronn, named John Hagmann, felt inwardly moved to attend the meetings. At first he was so much embarrassed by the fear of man that he stayed outside the meeting-house, at a point where he could hear the sermon unseen. But, behold! the arrows of truth wounded him so deeply, that he was thoroughly awakened and found no rest until he became willing to submit to the Lord. At one time the power of God seized him so powerfully under the sermon that he fell upon his knees before all the people and cried to God for mercy and soon the friends could joyfully greet him as a child of God. This dear brother was afterward fiercely persecuted, but remained faithful and steadfast, and witnessed by word and deed what great things the Lord had done for him.

### § 35. Through Good Report and Evil Report.

The missionary laborers had still to pass through many trials. Many were the warnings against and reflections cast upon them by different parties and in various ways. They were decried as "Heretical Teachers," "Seducers," "Intruders," "Spiritual Apprentice Boys," who were tramping over the country seeking for some employment. Even in some so-called pious circles they were denounced as "Forerunners of anti-Christ, against whom one could not be too cautious." No voice was raised against loafing in taverns, desecration of the Sabbath, licentiousness and other prevailing sins, which rush men by multitudes into temporal and eternal ruin, as if these dreadful evils were altogether in order.

In the town of Enzweihingen, Bro. Wollpert had to contend with savage wolves in sheep's clothing. He had preached in a private house, and on that account was cited to appear in the courthouse on the following morning, where he was met by the "Pfarrer" of the place and the leading magistrate, who tried to outdo each other in insulting the defenceless preacher. It was a shocking scene. They would probably have imprisoned him if he had not appealed to his American citizenship. These officials conducted themselves as if they had a dangerous vagabond before them. But in spite of this vehement opposition the brethren found entrance into new places and the Lord sent upon them precious times of refreshing.

In the month of November of this year (1859), they first visited the so-called "Heubergen" in the Balinger District, where they met with a friendly reception and preached the Gospel to hosts of the inhabitants of this rough country. A young man in Messstetten, named John Gerstenacker, had been brought to Christ in Stuttgart, while stationed there as a

soldier, through the labors of the missionaries. He afterwards held meetings at different places, and invited the missionaries to visit his native place and vicinity which they also did. But for want of laborers this place had to be dropped again which was to be regretted, for the field was ripe for the harvest, and the longing for the Word of God was intense.

### § 36. Alliance - Meetings.

During this year so-called alliance-meetings were held in Stuttgart and Ludwigsburg, where many children of God met under the banner of Christ, in order to pray and labor together for the coming of the kingdom of God. These gatherings were like oases in the desert. In order to promote brotherly unity and love, a branch of the Evangelical Alliance published a semi-monthly periodical, called *Friedensglocke*, edited by Director Philip Paulus, which in the beginning pealed forth in tones of peace, but to the sorrow of many peaceful Christians afterwards became a storm-bell.

### § 37. Further Experiences.

The year 1860 became in many respects a year of severe labor and weariness for the missionaries, and yet also of great joy and encouragement. Beside attending to their regular preaching appointments they made many visits to the sick and families, held prayer-meetings and class-meetings, and labored with seekers of salvation. The Lord gave them a special measure of joy and great boldness to live and labor for Him, and the Swabian country proved to be a very fruitful harvest-field.

They succeeded during this year in taking up Birkach, Geisingen, and Esslingen as new preaching appointments. In Esslingen Bro. Link had already preached in the house of a carpenter boss, named Spieth, but without any special results; by the help of God, however, a firm foothold was now obtained. An aged widow, named Haegle, opened her house for preaching and the meetings were largely attended. But what gave special encouragement to the brethren was the friendly demeanor of Dekan Knapp, formerly the city pastor in Ulm. This dear man wished them God-speed in their labors. The entrance into this "Oberamtstadt" also opened the way for Liebesbronn, Berkheim and Nellingen. At the old preaching places the work still went forward most encouragingly. Most of the new converts were faithful, steadfast and endeavored to win others for Christ. In supporting the cause financially the friends did nobly, though many were so poor that they could give only mites.

### § 38. The News of Bishop Seybert's Death.

On the 30th day of January, 1860, the sad news reached the European mission that the highly esteemed Bishop John Seybert had died on the 4th day of the same month. As this excellent man of God had assisted the work in Europe by word and deed this information made a very deep and sad impression there, and the brethren could hardly realize that this heroic soldier of Christ had fallen upon the field of battle. It was very



painful thus suddenly to become conscious of a great vacancy in the leadership of the spiritual army.

### § 39. The First Sunday-school.

On Sunday, the 15th day of July, 1860, the first Sunday-school upon the European mission field was held at Plochingen. The first session was attended by 127 children, and on the succeeding Sunday by more than 200. This splendid beginning in such an important enterprise, caused great joy. These "nurseries of the Church" were afterwards also introduced in many other places and carefully fostered, but there was a very great lack of books, papers, teachers and suitable localities. After a while these useful schools were frequently opposed and persecuted, but in spite of this opposition this good work has been largely increased and victoriously extended.\*

### § 40. Publication of George Miller's "Practical Christianity."

During this year (1860) Miller's "Practical Christianity" was published—a book that had already accomplished much good in America. It was also very acceptably received in Germany. In order to secure for it a wide circulation within and outside the Association it was given to the book trade. In this wise it became possible for the sainted Miller to present true Christianity before a great many readers and impress it upon their hearts.

*Der Christliche Botschafter* also found its way upon the European mission field, sent by friends in America to their relatives in Europe. This paper was everywhere read with great interest and accomplished great good.

### § 41. Repeated Storms of Persecution.

This year was also quite fruitful of persecutions. A Pfarrer Goetz in Nordheim showed himself especially bitter. He informed the brethren repeatedly and officially that they should by no means be permitted to hold any meetings in his parish. Bro. Link was about this time placed under charges because he had applied the word "elend" (miserable) to the Pfarrer at Enzweihingen on account of his iniquitous conduct toward the work, and involved him in a long-continued litigation that caused much trouble and sorrow. Bro. Link was finally sentenced to ten days imprisonment and the payment of all the costs. He then appealed to the Court in Esslingen which relinquished the imprisonment and reduced the financial penalty to five Gulden.

Soon thereafter there appeared in the *Christenbote* (Christian Messenger) a lengthy communication by Pfarrer Strebel of Rosswag on the work of the missionaries in Wurtemberg, in which he at first seemed to approve of their labors, but toward the close expressed himself very bitterly and represented them as men who had neither right nor propriety on their side

---

\*In the year 1894 the European work reported not less than 368 schools, 1416 officers and 22,013 scholars. Truly a very promising field this.

for laboring in Germany, and more particularly in Wurtemberg. These attacks stirred up much bad blood and induced many who had hitherto been quiet observers to come out publicly as opponents and warn people against these "foreign missionaries!" Even at the Bible- and mission-meeting which was held annually on the 24th day of August in Stuttgart, there was a lamentation on account of this mission-work in Wurtemberg. Also Pfarrer Hopf in Groetzingen and Dekan Doertenbach fought against the brethren and did their utmost to annihilate their influence.

But then also favorable voices were heard in the State Church. Director Philip Paulus, who has been mentioned before, wrote a masterly defence of the mission-work in the *Friedensglocke* which was afterwards printed separately and sent to the Messrs. Pfarrer. Pfarrer Mueller of Dettingen, near Heidenheim, also came out boldly for the good cause and defended the work with his powerful pen. The best of all, however, was the glorious fact that the Lord was on the side of His cause and servants, cared for them and crowned their labors with many converted souls, who then could testify from experience that the preaching of these "foreign messengers" was the pure Word of God, which bringeth salvation to all who believe.

#### § 42. Happy Death of Sister Wollpert.

In the year 1861 a severe trial came upon the missionary family at Plochingen. Mrs. Wollpert, the faithful wife of the missionary, had suffered for a considerable time with consumption and began to sink, approaching her departure very rapidly. Her hour arrived on the 22nd day of April. She accomplished her race and took her departure in a manner that will never be forgotten by those present. On her deathbed she was repeatedly filled with heavenly power, so that she praised God aloud. As she was nearing death she looked the last enemy joyfully in the face. Christ was her life and to die was gain. She thus departed in her thirty-seventh year. She had been very useful in the mission-work and was the originator of the Sunday-school at Plochingen. She was very painfully missed in the family circle and by the friends of the work generally.

#### § 43. Several Changes of Preachers.

During the year Bro. Gottlieb Fuessle was sent to the "Oberland," and Bro. Matthias Erdle put in his place. The former had developed into a preacher who could be used anywhere. Bro. Erdle was yet a beginner, but was very diligent and became quite influential in his intercourse with the friends and other people. He was untiring in his efforts for the Lord and his labors were not in vain.

In the month of July, 1861, Bro. John Philip Schnatz of the Ohio Conference in America was sent to Germany as missionary. The missionaries were exceedingly happy to receive this wide awake brother and greet him as their co-laborer. He had instructions to take the place of Bro. Link in Stuttgart and co-operate elsewhere in the work. Bro. Link was ordered to

move into Switzerland and establish a mission there—but he refused to do this. Upon this the Board of Missions called him back to America to which he was disobedient also. The Board yielded again and resolved to give him work in the dukedom of Baden. About this time it became evident that a strained relation had arisen between him and the Board, which finally culminated in an open breach.

#### § 44. Bro. Fuessle's Labors in the "Oberland."

As before stated Bro. Fuessle was sent to the Oberland in Wurtemberg in the year 1861, which was situated in the districts of Heidenheim and Ulm, where he commenced his labors on the 9th day of November under the charge of Bro. Schnatz. This circuit numbered 20 regular appointments which could be reached only on foot. The "Schwaebische Alb," or highland, was a hard field of labor. Frequently he had to walk eighteen or twenty miles on Sunday over rough ways to preach at two places. In Winter, when the snow drifted much, it was often quite dangerous to go to distant places. Several times he became quite exhausted and was nearly frozen. At one time his friends sent out a teamster with a sleigh after him because they feared, and not without reason, for his life, but the teamster had to return as the snow was too deep—Bro. Fuessle arrived at the house of a brother late in the night almost exhausted. He had to serve on this field three years alone!

It is worthy of note here that Pfarrer Mueller in Dettingen, who was a warm friend of the missionaries, took Bro. Fuessle into his house, where he found a good home and received much assistance in his studies, but this liberality drew upon Pfr. Mueller the severest accusations from his superior in office, the Dekan. This induced Bro. Fuessle to move to Heuchlingen. Pfarrer Ehmann, the father-in-law of Bro. Schnatz, also showed much love toward him and persuaded him to acquire the Greek language in which he served him as teacher until he was able to pursue this study without assistance.

This Pfarrer was a great friend to the brethren and often entertained them in his house, and in his old age he attended their meetings in Stuttgart, where he spent his latter years.

These severe labors of Bro. Fuessle were not in vain, the results were many conversions. Several families which at that time joined the Association, afterward emigrated to America and there proved themselves faithful members.

In the village of Heldenfingen a young woman was converted, and, of course, then forsook worldly enjoyments. Also her sister and her husband with a number of others, came out on the side of the Lord, on account of which a severe storm of persecution arose. When upon an evening these friends returned from a meeting in Gerstetten, they were suddenly attacked by a mob of young people who threw clubs at them, without, however, seriously harming any one. Soon thereafter they attacked the house where the

friends held a prayer-meeting and broke the doors, shutters and windows, and raved most fearfully. They had supposed that Bro. Fuessle was in the house and intended to attack him, but when they ascertained that he was not there, they left the place. The ringleaders were then arrested and severely punished, and peace reigned thereafter. Yet the hatred and enmity was very great in this village, so that even children at one time, ran after Bro. Fuessle and belabored him with mud! The friends could serve God only amidst a great deal of mockery and contempt, but most of them remained steadfast and many have been gathered as ripe fruit into the heavenly garner.

On the Wahlhof Bro. Fuessle held a meeting on his first visit which he retains in vivid recollection. In an open shed on that property a kind of pulpit had been improvised for his use. The people came together in crowds from the surrounding places, especially from Nattheim, which was the home of Bro. Erdle, and the Lord richly blessed his Word. The entire congregation was deeply moved, and to-day not a few praise God for that hour of salvation.

#### § 45. A Vain Attempt in Bavaria.

In Langenau, the home of Bro. Zipperer, (now of the Illinois Conference), Bro. Fuessle preached regularly, to which place a number of awakened persons came from Leipheim—about fifteen miles—in Bavaria. They soon invited the preacher to visit them also. He held several largely attended meetings there, and the prospects were quite promising. After preaching there again upon an evening, the landlord waked him up quite early next morning and urged him to hasten on beyond the boundary line, because the police had called after the evening meeting with the information that he had orders to arrest this preacher and put him into prison because he as a “foreigner” had held a meeting without permission! He said he had orders to arrest him yet in the meeting, but that he had listened to the preaching awhile outside and he could not carry out the order—they should help him off during the night. Thus he escaped the then severe penalties of the Bavarian laws. Later on our preachers succeeded in gaining some foothold in several villages in the vicinity of Ulm without being driven off.

#### § 46. Bruedersaal of the Evangelical Association.

In the Summer of the year 1861 the place of meeting in Stuttgart was moved from the Linden into Langenstrasse, and the new locality was called: “Bruedersaal der Evangelischen Gemeinschaft,” which means: Hall of the Brethren of the Evangelical Association. This place was theretofore used by the Israelites as a synagogue. The brethren rejoiced greatly that they were now privileged to preach Christ crucified in this place. The meetings were always well attended and favored with divine blessings. There was now, generally speaking, a season of success on the mission-field. In very many places there were seekers of salvation pressing into God’s kingdom, many found peace with God through our Lord Jesus Christ and



joined the Association. During this year a brother who had done very much for the work—Jacob Frederick Weiss—died happy in the triumph of faith. He had been a faithful soldier for Christ, who stood immovably for the good cause during all the severe conflicts with its enemies.

#### § 47. Fresh Courage.

The year 1862 was begun with fresh courage by the missionary laborers. It was their unalterable determination to consecrate and apply themselves more than ever before to the Lord and his cause. The prospects for a general revival on the field were quite promising, although the general outpouring of the Holy Spirit, for which many prayed through the week of prayer, had not yet come. Nevertheless conversions took place at all the preaching places, but they seemed to be mere drops before the shower that was so much needed. The work still had to contend with many difficulties. There was also a great lack of suitable class-leaders and exhorters who could successfully hold prayer- and class-meetings during the intervals between preaching-meetings. The itinerant preachers had therefore to devote much time to these meetings, and were thus in a measure prevented from taking up new appointments, and carrying the word of salvation to distant parts.

#### § 48. Opening of New Doors.

During the year 1862 the brethren found entrance into Heutigsheim near Ludwigsburg, and had the privilege of preaching several times in the courthouse to deeply affected audiences. This place proved to be a very fruitful field. The Lord also opened a door in Dettingen near Kirchheim u. Teck, and the Gospel message was proclaimed to many hearers.

However the brethren were, after a while, driven from this promising place by the opposition of the local Pfarrer. It was the same story repeated at Oettingen and Riedrich, where their labors had been blessed, but the persecution caused by the Pfarrer prevailed against the brethren. It was a great pity that the many seekers of salvation were intimidated by these enemies. A storm also arose at Birkach near Stuttgart; as soon as the labors of the brethren were crowned with success the local Pfarrer rose up against them. Thus they experienced sore opposition from people of whom better things should have been expected.

#### § 49. A Successful Petition.

This incessant and bitter opposition and these violent measures so repeatedly used by the adversaries, induced the missionaries, in union with other Christian laborers, who were also persecuted, to present a petition to the Legislature (Staendekammer) of Wurtemberg praying for the repeal of the old inimical laws and for more liberty to serve God in accordance with conscientious convictions, and to promote the work of the Lord unmolested. As was to be expected the State Church party in the Staendekammer opposed this request with all their might. Really it seemed for some time as

though it would be ignored altogether, but finally it was taken up and, remarkably enough, found favorable consideration. The result was that more freedom was granted to the petitioners to work for the saving of souls. It is also worthy of remark here that about this time several of the most influential opponents of the work were called into eternity.

#### § 50. *Demoniacal Possession.*

In the course of this year the brethren came into contact with persons evidently possessed of evil spirits. In Mittelstedt, district of Urach, a young lady came into the meeting who was subject to violent buffetings at the hands of Satan under the preaching of the Word. After the sermon the friends united in earnest, persevering prayer for the captive soul. There occurred then a shocking scene similar to that related in Mark 9: 20. But this united prayer prevailed and the young lady praised the Lord for deliverance; but, alas! she afterwards again fell into the sin of sorcery, which is quite prevalent in parts of Wurtemberg and which has ruined many souls.

There was another case in Altbach in the Oberamt Esslingen. The person, also a young lady, was a captive of the Evil One but was by Divine grace delivered from the bondage of the devil. After the mighty Saviour had delivered, her, soul and body, she was exceedingly happy in this great salvation.

#### § 51. *A New Co-Laborer.*

On December 2, 1862, Director Philip Paulus joined the Association. This man was on his mother's side a grandson of the pious Ph. Matthaeus Hahn, for some time Pfarrer in Muenchingen. He was a man highly respected, who had become prominent as a writer and useful laborer in the Home mission work, and had already performed many friendly acts of service to the Evangelical Association and other similar bodies. Previous to joining the Evangelical Association he declared his withdrawal from the State Church of Wurtemberg, which step stirred up a great deal of dust in ecclesiastical circles and caused new conflicts for the brethren. Although they promised themselves much good from this event, they rejoiced with trembling, because they feared the dear man might have acted too hastily, and possibly from motives not altogether pure. And what they at that time feared proved later on only too true and caused them much grief and sorrow.

Connected with this event was a sort of conference, at which the situation and the wants of the work were discussed. The territory of the mission in Germany was arranged into four districts and the boundaries of each field of labor fixed. It was further resolved, that on each of the four districts quarterly meetings should be held and the fields of labor be regularly served in accordance with the Church Discipline.

Experience had already taught this lesson, that an irregular service was almost lost labor. The issue of a religious paper was also discussed,

and it was resolved to request the Board of Missions to grant the permission that a *Botschafter* be published in Germany and to appoint Director Paulus its editor.

#### § 52. Effects of the American Civil War.

About this time the Civil War was raging fiercely in America, which threw thousands of families into the greatest distress. Germany also felt the evil effects thereof, especially with regard to finances. It became quite difficult to transmit money to Europe. The missionaries were thus compelled to subsist largely on borrowed money, which caused especially Bro. Wollpert, the financial agent of the mission, many perplexities. The friends in Europe became very much concerned for America, which had done so much for them, particularly when it seemed for a time as though the Confederates might be victorious and right and justice be defeated. Many were the prayers sent up to heaven in Europe, which, doubtless, contributed to the final glorious victory of the good cause. The Lord hears prayer, and He will do what the righteous desire.

#### § 53. An Excellent Co-Laborer Acquired.

On February 2, 1863, Bro. Lorenz Eisenhardt was received into the Association and also into the service of the mission at a quarterly meeting in Plochingen. This took place through the influence of Philip Paulus. Bro. Eisenhardt had been previously converted and had labored for several years as a teacher with great success. Later he became a student of theology in Tuebingen and afterward joined the Association. He now became an assistant on the Plochingen mission, and Bro. Erdle was sent into the "Unterland" to open a new mission. This brother had labored with blessed success on the Plochingen mission, serving the old appointments with great diligence and faithfulness and also taking up new appointments, in which he manifested great skill and had much success.

On this new mission he had formerly preached as a soldier and had good success in Nordheim. He now quickly succeeded in pressing upward in the Zabergauthal and the field enlarged in such a manner that it soon had to be divided. Grossingersheim and surroundings were incorporated with the Stuttgart Mission and the other places in the "Unterland" were called "Nordheim Mission" and served by Bro. Erdle. Meanwhile Bro. Eisenhardt commenced and prosecuted his labors also with great energy and success. He preached powerfully and proved a very excellent co-worker.

#### § 54. Labors of Bro. Schnatz in the "Oberland."

For some time Bro. Schnatz had labored in the upper country, because Bro. Link would not leave Stuttgart. But there he had to make heavy foot-tours, and often had weary limbs. He preached regularly in Koenigsbronn, Heidenheim, Merkelstaden, Heuchlingen, Dettingen, Gerstetten, Sohnstetten, Asselfingen, Bissengen, Nattheim and many other places. Ofttimes he had to

walk twenty-four miles a day over rough roads and preached in the evening accompanied by the Divine blessing. These labors in the Lord were certainly not in vain.

#### § 55. His Labors in Stuttgart.

As before stated Bro. Schnatz was sent to Europe to labor in the city of Stuttgart. But as Link refused to leave this work, Bro. Schnatz had to move to Stuttgart nevertheless and enter upon his mission-work there. He established prayer-meetings and founded a Sunday-school and afterward attempted to organize a congregation, which Link had never done. These proceedings led to severe conflicts with the authorities of the State Church. Also several pretended friends opposed these steps and said mockingly: "This man Schnatz introduces many innovations—this will soon stop like the 'Hornberger Scheiben Schiessen.'" But praise the Lord, it has never stopped; by Divine help it has progressed until this day.

Under these circumstances the pious Prelate Kapff and his brother-in-law Gerok, the Dekan of the city, showed themselves to be real men of God who, though they did not compromise their positions in the Church, nevertheless favorably recognized the faithful labors of the brethren for the Lord. A kind Providence opened a large and effectual door for Bro. Schnatz, and he was permitted to gather a large harvest from the sowing which he and others before him had done.

#### § 56. Purchase and Dedication of the Second Chapel.

In 1863 the second chapel in the European mission was dedicated in Nordheim. The edifice had been previously purchased and was to be arranged for a prayer-meeting and preaching-room, but the enterprise met with great obstacles until at last two brethren went before the Royal Ministry and procured permission to make these proposed changes. At last, on April 6, this house of prayer was dedicated in spite of the bitter enmity of the Pfarrer and the Burgomaster. The sermon was preached on the text: "Hitherto the Lord hath helped us." (1 Samuel 7:12.) Showers of blessings from on high were poured upon the assembled multitude, and it could truly be said: "Yea the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King and my God." *Psa.* 84:3.

#### § 57. Visit of Rev. Solomon Neitz.

As we have already seen, Bro. Link had for some time refused to properly obey the instructions given him by the Board of Missions, which produced quite a tension between him and this venerable body, and also between him and the brethren in Europe. As there were also other matters connected with the mission work that made a visit and inspection by some representative man from America desirable, the Board of Missions elected Bishop William W. Orwig for such purpose. But as the Bishop could not



undertake the journey on account of failing health, Rev. Solomon Neitz, of the East Pa. Conference, was sent instead. He arrived in Stuttgart on May 16th, 1863. Much good was expected from this visit of this talented man. What the results were the brethren Wollpert and Schnatz reported. Bro. Wollpert wrote thus of it: "This visit was to all of us ■ great encouragement. We greatly enjoyed and were strengthened by the instructive sermons which he preached at many places on our mission field. It was a pity, however, that he did not stay longer and investigate the charges pending against Bro. Link. This main difficulty we then had to endure still longer until later on the Lord delivered us through other means. After a stay of forty days Bro. Neitz started for home again. We had promised ourselves great good from this visit of inspection, which was not, however, realized as we had hoped." Bro. Schnatz wrote as follows: "Bro. Solomon Neitz came to us instead of Bishop Orwig to pay us a visit and to properly order matters concerning Bro. Link; but there was no success in this main point. He caused quite ■ stir by his preaching, but as to the other matters the difficulties remained unchanged, and we had to endure them until afterwards the Lord helped us in another way."

#### § 58. The First Public Celebration of the Lord's Supper.

During this year the brethren ventured to publicly celebrate the Lord's Supper for the first time in the public congregation. Until then they had, in consideration of existing laws, done this secretly and only in confidential circles. But both these secret and public celebrations brought the brethren into conflict with the civil and Church authorities. The preacher in Plochingen was cited before a high court in Esslingen and informed that this would in no wise be permitted because it was in conflict with the law of the kingdom. The supreme magistrate then required of the preacher a pledge to abstain from the administration of the Lord's Supper in the future, which was, however, refused for conscience' sake. But soon thereafter more liberal laws were enacted—and now the blessed Supper can be administered publicly and the mission work carried on without molestation.

#### § 59. Director Paulus Withdraws from the Evangelical Association and Becomes a Vehement Opponent.

In the Fall of this year (1863) the General Conference of the Evangelical Association convened at Buffalo, N. Y., which body adopted a number of important resolutions and arrangements with regard to the work in Europe, which, however, did not comport with the wishes and plans of Bro. Link and Director Paulus. They had proposed the founding of a Mission Institute at the Salon at Ludwigsburg, together with other plans, to which they expected the full consent of the General Conference, but as our supreme authority regarded these projects as untimely and inexpedient, and Mr. Paulus was unwilling to labor with Bro. Erdle in Baden, he announced his withdrawal from the Evangelical Association, and afterward became ■ decided adversary.

He then made vehement attacks upon our Church which he had previously so warmly defended. This conduct was incomprehensible to the brethren and caused them great pain, and the more so that their senior colleague, John C. Link, coincided with Paulus in these things and henceforth occupied a very hostile attitude toward them. On this point Bro. Schnatz remarked: "Link and Paulus now conducted a fierce war against Bro. Wollpert, myself and the other brethren, who stood faithfully by our Evangelical Church government. This was a crisis which shook the work to its foundations and would have wrecked it had not the Almighty God stood by His weak ones."

After his withdrawal Mr. Paulus established a Church of his own, which he called: "The Society for the Spread of Living Christianity at Home." He now strove to his utmost to agitate against us and the Methodists. But his enterprise had no stability; in the course of a few months it fell to pieces and has long since vanished. His publication, *Die Friedensglocke*, also went under. The defection of Paulus caused no real vacancy in the work, as he had never served regularly and had never been in full accord with our Discipline and doctrines.

#### § 60. Founding of "The Evangelische Botschafter."

Toward the close of the year 1863 the brethren made provisional arrangements to issue a religious periodical. As certain circumstances required speedy and energetic action they could not first report to America and await an answer, hence they went on straightway. Bro. Schnatz said to Bro. Wollpert: "I nominate you editor, and we will all help along." Said and done, and all agreed, except Bro. Link. Bro. Wollpert undertook it and they all labored together harmoniously and prayed fervently to God and the enterprise succeeded. The name *Evangelische Botschafter* was adopted. The first issue appeared in the latter part of December, 1863, on a sheet of sixteen octavo pages, bearing the motto on its front: "In essentials unity, in non-essentials, liberty and in all things love." Bro. Schnatz wrote the first article on: "Jesus Christ, the same yesterday, to-day and forever." The printing was done by J. Fr. Raiger in Nuertingen. The paper succeeded beyond all expectations and was read everywhere with great interest. Even from America came a number of subscribers, and it was otherwise well supported. Concerning this event Bro. Schnatz wrote as follows: "By the grace of God it was accomplished that the *Evangelische Botschafter* in its modest but decided attitude, with confidence in God and the voluntary support of the friends did not need any financial advances from America, and it soon showed even a neat surplus in its accounts, which was applied to the cause of Christ and has ever since accomplished much good, which can be fully revealed only in the light of eternity."

#### § 61. The First Sunday-school in Stuttgart.

Already in 1863 Bro. Schnatz commenced a Sunday-school which, however, could not be properly organized into classes until 1864 when the

needed teachers had been secured. The attendance was so large that the school had to be classified according to the different ages, in order to economize room. This school found much recognition. Later on when at a Church-diet Dr. Philip Schaff, of New York, spoke of the Sunday-school work, several of our teachers informed him that there already existed a Sunday-school in Stuttgart, and when he had ascertained where and by whom it was held, he visited it in company with some noted persons of Stuttgart and declared his very favorable recognition of this school. Pretty soon afterward such schools were commenced also in the State Churches in which some of our teachers could assist because they were held at different hours. Some Christians in Stuttgart became specially impressed with the fact that in these schools a field of labor was opened for the more advanced young people who could, while teaching and becoming a blessing to others, still learn and be advanced themselves.

### § 62. Internal and External Progress of the Work in 1864.

During this year the brethren endeavored to effect a more definite organization of the Association, and realized, notwithstanding many obstacles, good success. The majority of those who joined as members had been converted through the services of the missionaries and therefore united with the Church also in heart. This organization was, however, in some places, as yet defective owing to the lack of competent leaders, but it was a beginning which to a great extent answered the purpose for the time and was adapted to the circumstances. Since that time, however, this matter has assumed a much more favorable aspect.

In the course of the year the brethren also succeeded in taking up many new preaching places. The preacher in Stuttgart was remarkably successful in this respect—in finding entrance into Cannstatt, Feuerbach, Wangen and elsewhere.

Meanwhile the senior colleague, John C. Link, removed to the Salon at Ludwigsburg where he had no appointment nor anything to do. Only after repeated urgent requests by the Board of Missions did he finally consent to remove to Heidelberg and labor in Baden. This strange conduct gave much offense and should have been altogether avoided.

About this time occurred the disturbance and breaking up of a bush-or forest-meeting which was to be held near the ruins of the castle Plan kenhorn between Gueglingen and Ochsenbach. A brother who lived in the latter village, who had been led to the Lord through Bro. Schnatz's missionary labor in Stuttgart, requested the latter to hold a meeting in the forest at the above-mentioned place. This brother had indeed obtained permission for holding such a meeting from the forestry office and also invited the people throughout the surrounding neighborhood, but neglected to secure permission from the Church authorities. When the preacher arrived to preach to the assembled multitude the services were interrupted by two gendarmes who broke up the meeting and the people retreated from the forest to the

commons where Bro. Schnatz preached to them with great liberty and power.

During this year a small hymn-book was published, which proved to be of great benefit to the Sunday-schools and found also much favor outside the Association, being used with much benefit. With great joy the children sang out of the precious book.

The *Evangelische Botschafter* increased its circulation continually in city and country, and thus the brethren were enabled to labor for the salvation of their fellow-men in pulpit and in press, on which account they rejoiced greatly, giving glory to God. Many conversions took place of such persons as afterward proved by their life and conduct that they were indeed followers of Christ.



## SECOND PERIOD.

1864—1875.

### Organization of the Germany Conference and the More Rapid Spread of the Work.

#### § 63. Why Organize?

When the work of the Evangelical Association was begun in Germany the prevailing thought and inspiring motive in the mind of this Church was to save souls from the darkness and dominion of error and sin, which abounded in a fearful degree in that country, as we have seen in the foregoing pages. The idea of organizing an Evangelical Association there, lay so far in the background that practically it did not exist and in fact was not taken into consideration at all. On this basis our first missionaries openly commenced and prosecuted their soul-saving labors. They were welcomed by a few godly men among the State Church authorities, as helpful auxiliaries in the holy war against abounding sin and crime. But, as we have already seen, the great majority of those who wielded ecclesiastical power turned against the missionaries, and moved by bitter animosity did their utmost to hinder and destroy their influence and work almost everywhere. By this means they succeeded in driving them away from some places and turning seekers of salvation, and even some people who had already been saved, away from them, whilst the more steadfast clung the more tenaciously to the missionaries and their assistants for spiritual nurture and help. Thus in the course of events it became very evident that some sort of organization was necessary, in order to conserve the good that was already accomplished, and to prosecute the all-important work of rescuing perishing sinners. Hence we have seen that the brethren in a manner arranged classes, fields of labor, etc. etc.

Meanwhile the development of circumstances and conditions within and about the work in Europe was very rapid and so urgent that the General Conference of 1863 found it unavoidably necessary to fully organize the work, in order to prosecute it properly in accordance with the Discipline of the Evangelical Association, by forming it into an annual conference having full power to carry out the organization in detail. From that time forward the work in Europe stands forth in fully organized denominational form as one among the free Churches, thus distinguished from the State Churches in that part of the world. And the sequel has abundantly proved that the step was a wise and timely one and has excellently served as powerfully auxiliary to the original purpose, namely, the salvation and preservation of precious souls.

And we hesitate not to say further that if the State Church authorities had received and treated the missionaries of the Evangelical Association and their workers in a friendly and Christian manner, and regarded them as helpful co-laborers in the great work of saving souls, the course of development in this respect would have been very different and the matter of *independent* organization would have assumed a different shape, and would probably, never have become an unavoidable necessity.

#### § 64. An Episcopal Visit.

At the session of the General Conference held in Buffalo, N. Y., in the year 1863, Bro. Solomon Neitz presented his report of his visit of inspection in Europe in which he did not represent the condition of the work in a very favorable light and clearly intimated that he was not strongly in favor of the continuation of that mission. He also sent a message to the annual meeting of the Board of Missions, held immediately after the close of Conference at Lyons, N. Y., requesting that no fresh missionaries should be sent to Europe. But these bodies did not feel inclined to entertain such thoughts of retreat.

General Conference adopted a resolution, that an annual Conference be organized in Germany, in accordance with which order the newly elected Bishop John J. Esher went to Europe, settled the difficulties caused by John C. Link, organized the Conference and energetically assisted for some time in the prosecution of the work. General Conference also elected John G. Wollpert as presiding elder for the work in Europe.

The Bishop arrived in Stuttgart, December 22, 1864. Immediately after his arrival he and Bro. Schnatz met on the street. They had never seen each other before, but they recognized each other instantly as if by intuition. After surveying each other for a moment, the Bishop said: "You are Bro. Schnatz!" and the other answered: "Yes, and you are Bishop Esher!" and thus the difficulty of "knowing in part only," of which Paul writes (2 Cor. 13:12) was for this time quickly overcome. Of course the mutual joy of recognition was very great.

The Bishop entered courageously upon his important work. He visited nearly all the preaching places of the extensive work and endeavored to clearly ascertain the real condition and circumstances connected therewith, and it was his privilege to preach to large congregations of serious seekers of salvation. But it also became his painful duty, already on February 2, to investigate the many serious charges preferred against the senior missionary, John C. Link, who at first attempted to deny everything; however, it soon became evident that the charges were only too well founded; but instead of humbling himself, the unfortunate man became bitter and declared he would have nothing further to do with us. This reckless step caused him, later on, very much suffering; he regretted it deeply, and before his departure into eternity, some years afterward, he became, in a large measure at least, reconciled to the brethren.

### § 65. The Appointment of Bro. John Walz to Germany.

In accordance with the expressed sense of General Conference the Board of Missions at its annual meeting held at Racine, Wisconsin, in the fall of 1864, appointed a new missionary, Bro. John Walz, of the Ohio Conference, to the Germany mission, and ordered him to accompany Bishop Esher to that country—which was carried out soon afterward. This brother entered at once right heartily upon the work, and greatly assisted the brethren in drawing the gospel net to the shores of mercy. Bro. Walz has ever since (1895) faithfully, successfully and without interruption served in the European work, as preacher, presiding elder and manager of the Publishing House in Stuttgart, and, truly, his labors in the Lord have not been in vain.

### § 66. First Session of the Germany Conference.

On February 24th, 1865, the missionary workers assembled in their place of meeting in Stuttgart to hold an annual Conference. Bishop Esher opened the session and delivered a very instructive and unctuous address by which all present were deeply affected. Bro. Walz also addressed the brethren, which proved to be an inspiration to the meeting. The Bishop organized the Conference by appointing John P. Schnatz as Secretary who selected Lorenz Eisenhardt as his assistant. As the General Conference had not designated any name for this Conference it now adopted as its name: "*The Germany Conference of the Evangelical Association.*" As the preachers were not able at this first session to report proper statistics it was resolved that each preacher shall as soon as practicable organize the work in detail in accordance with the Discipline and practice of the Church and report the number of members at the next Conference. At this session the number of Sunday-schools only could be reported, which was as follows: Sunday-schools 8, officers and teachers 43, scholars 620, receipts 2,118 Gulden and 29 Kreuzer.

When the question in the Discipline was propounded, "Who of the preachers would travel during the coming year?" the following signified their willingness by rising: John G. Wollpert, John P. Schnatz, Gottlieb Fuessle, Matthias Erdle, Lorenz Eisenhardt and John Walz. The following brethren were reported as applicants for the ministry: Albin H. Beck, Bernhardt Beck and F. Stuber, all of whom were received on probation. Conference Sunday was a day of indescribable blessings. First the members of the Conference partook of the Lord's Supper in the house of Bro. Schnatz, realizing the presence of the Lord in power; after this solemn service they went to the meeting place, where a large assembly had gathered. The Bishop delivered a very impressive ordination sermon on John 17:18, in which he described the call, the preparation and the requisite faithfulness for this office very clearly. After this precious sermon he ordained the brethren, Fuessle, Erdle and Eisenhardt to the office of deacon. In the evening Bro. Walz preached on Isaiah 35:8-10. The audience

seemed to be in the "ante-chamber of heaven," and the precious influence of the Holy Spirit was realized in a high degree.

On Monday Conference organized itself into a branch or auxiliary of the Missionary Society of the Evangelical Association which was joined by 26 persons as members, who subscribed 170 Gulden as a contribution to the good cause. The following officers were elected, *viz.*: President, John G. Wollpert; Vice-president, John P. Schnatz; Secretary, Lorenz Eisenhardt; Treasurer, John Walz; whereupon five members of Conference by their contributions constituted the Bishop a life-member of the auxiliary, and he was also then authorized to represent the Germany Conference at the next session of the Board of Missions. The preachers were then stationed as follows: Germany Conference district, John G. Wollpert, P. E. and editor of the *Evangelische Botschafter*; Stuttgart circuit, John Walz; Plochingen circuit, John P. Schnatz, Bernhard Beck and one to be supplied; Nordheim circuit, Matthias Erdle; Switzerland mission, Gottlieb Fuessle. Fr. Stuber took no appointment. As a token of their willing obedience the preachers signed their names to the proceedings of the Conference, and thus at the close of their first session they followed the example of the old Evangelical preachers who inaugurated this custom of signing their names to Conference proceedings in the year 1810; thus they also complied with the provisions of the Discipline.

#### § 67. A Prediction.

It was on the 9th of January, 1865, that two preachers of the Evangelical Association ascended the famous Mount Achalm, near Reutlingen, Wurtemberg; one of them was Bishop John J. Esher, who was then pursuing his tour of visitation in Germany, the other was John G. Wollpert, who then lived in Plochingen. When these two men had arrived at their goal and from the sun-lit top of the celebrated mountain viewed the beautiful country around, and had counted the many cities and villages, a prophetic inspiration came upon Bro. Wollpert. He turned in an exalted mood to his companion, stretched forth his hands and exclaimed: "Do you see this beautiful country with its many towns and villages? All of these we shall yet conquer for the Lord!" With a smile the Bishop nodded his assent and invoked God's blessing and success. The prospects for such a spiritual conquest were at that time still unpromising—Reutlingen and its surroundings had not as yet been taken into the work. Only at a great distance a few villages could be seen which were served from Plochingen by the messengers of the Evangelical Association and in the neighboring Wannweil only occasional preaching was had. But a great missionary campaign had been projected which was to begin very soon.

#### § 68. Beginning of the Work in Reutlingen.

In March, 1865, arrangements were made to commence in Reutlingen. In Carlstrasse, a dwellinghouse that was being built was rented, and in May the Wollpert family moved into it from Plochingen. Upon their arrival



they found the new dwelling decorated with flowers, which was a friendly token. This building, with a large room for meetings, had a very favorable location. The proprietor, Mr. Grunner, a carpenter master, was very friendly and obliging toward the mission people and rendered the cause his best assistance. There was slow progress in the work at first. In accordance with existing laws the preacher had to ask each time for permission to preach, and when Bro. Wollpert applied for the first time to the Stadt-Dekan, Prelate V. Beck, he was met by his ecclesiastical lordship with much distrust and many bitter accusations. Although the desired permission was granted, the labors of the missionary were placed under the supervision of the police.

On June 25, 1865, Bro. Wollpert preached for the first time on Ezekiel 33: 11, to a crowded and deeply affected audience. The attendance at the services increased continually, so that soon more room was needed. Prayer-meetings were also held, in which many penitent souls prayed for pardon. Soon afterward a Sunday-school was begun which was at once largely attended.

Whilst the Lord was thus giving the increase to the work in this old renowned city, many hearts and doors were also opened in the surrounding towns and villages, so that all hands were full of work and still the invitations continued to come. With all these excellent beginnings in Reutlingen, it must not be overlooked that Bro. Jacob Schmidli, by his diligent labors, largely assisted in obtaining many preaching appointments and proved to be a courageous and valiant co-laborer in the faith of the Gospel.

Sister Friderika Wollpert (who died in the Lord in 1873), also was a faithful helper. This devoted Christian woman took a deep interest and rendered very efficient assistance in the gathering of the Reutlingen congregation, and many persons testified that they were greatly benefitted by her godly conduct, affectionate exhortations and earnest prayers.

Of this work Bro. Schmidli writes as follows: "This field of labor contains the following preaching places: Reutlingen, Tuebingen, Wannweil, Betzingen, Holzgerlingen, Sickenhausen, Mittelstadt, Daegerschlacht, Romelsbach, Tischart, Groetzingen, Neuhausen, Bonlanden, Plattenhardt, Sondelfingen, Altenburg, Daernach, Waldorf, Ruebgarten, Plietzhausen, Metzmoen, Gomaringen—22 in all, which were of necessity served chiefly by the junior preacher, whilst Bro. Wollpert was engaged on his district most of the time. The former preached during thirteen months 350 times.

"In Reutlingen we soon found favorable openings. Our meeting place was soon crowded with eager hearers, and many were converted to God. Among them was a young man who on one occasion already had stones in his hands, to smash the windows of the room, but was seized with great fear, so that the stones dropped from his hands and he took to flight. After that he regularly came to our meeting. After a penitential struggle that lasted for several months, while we one day took a walk together, I explained faith to him, he pressed into divine life, exclaiming: I have it!

I have it! And this young man is now our successful preacher, Noah G. Schaefer, in the Switzerland Conference.

"Several young sisters who labored in a factory, and had been converted in our meetings, requested me to preach in their home village, Holzgerlingen. Typhoid fever and smallpox were epidemic in the village. Many had already died and many more were sick. Mourning and distress prevailed generally in the place. The Pfarrer of the village was greatly alarmed, refused to visit the sick and would not even receive the notices of deaths in person—the maid-servant being compelled to do this service for him. But how glad were the people when I proclaimed to them the Word of God! I was received as though I had been an angel of God. The truth made a deep impression on the hearers. I visited as many of the sick as time would permit, and pointed them to Christ and prayed with them. And to many who received no decent nursing I gave a cup of cold water to quench their burning thirst. The grateful looks of these poor sufferers were a rich reward. True, it cost considerable selfdenial, but where the Lord calls us to work by distress His servants must not stand back. The Lord was my protector. This visit opened many doors in this village. The congregation in Holzgerlingen now secured their own house of worship. Two preachers have gone forth from them, *viz.*: J. Neuffer and John F. Grob. This distant preaching place also opened the way to Altdorf and the Oberamtstadt Boeblingen."

**§ 69. The Blessed Progress of the Work after Bishop Esher's Visit and Organization of the Conference.**

Subsequent to Bishop Esher's visit and the session of the Conference the work advanced throughout all its borders. Bro. Walz was enabled to build upon the good foundation that had been laid in Stuttgart. Quite a number of persons were converted to God during the year and joined the Association. Two new Sunday-schools were also established. In supporting the cause of missions Stuttgart and its surroundings did very well. On the Plochingen mission the brethren John P. Schnatz and Bernhard Beck labored with richly blessed success. Their field was very large but they could have taken up many more appointments if their time and strength had permitted it; their labors were crowned with many conversions. Besides the many appointments this field numbered also five Sunday-schools which accomplished much good. On the Nordheim circuit the brethren Lorenz Eisenhardt and Albin H. Beck also obtained glorious victories. The Lord crowned their labors with awakenings, and at the close of the year they could report quite an increase of newly converted persons, especially at Niederhofen and Gueglingen, where the saving power of God had been wonderfully manifested. The Sunday-school flourished gloriously, and the field was considerably enlarged.

Bro. Erdle had the most difficult part of the work in hand. John C. Link had often said that no preacher of the Evangelical Association could

find an entrance and succeed there. Yet Bro. Erdle was sent thither with instruction to labor in the interests of the work. As a result of the hostile attitude of his former colleague, Link, he had many unpleasant experiences, but he did not enter into any conflict with the disaffected man, but poured his complaints into the ears of the Lord, whilst he stood immovably for the truth, and finally his labors were crowned with a glorious victory. He succeeded in a short time in finding an entrance and preached to large meetings. Many souls inquired for salvation and a large number professed to have found peace with God.

It is most edifying to read what Bro. Schnatz wrote with reference to the progress of the work about this time, as follows: "After the first visit of Bishop Esher and the organization of the Germany Conference the work advanced continually. Bro. Walz was in Stuttgart, Bro. Wollpert in Reutlingen, myself in Plochingen, and one year later Bro. Kaechele entered into Switzerland. The brethren Erdle, Fuessle and Eisenhardt were very promising and diligent assistants, together with the brothers Beck and Schmidli. Bernhardt Beck was my assistant in Plochingen; we had above thirty appointments which extended into the Oberland; among them were Esslingen, Nuertingen, Goepingen and Plochingen, where we preached every Sunday and held Sunday-schools; the other appointments were served in the evenings during the week. Afterward Kirchheim also was added, and we had no time to spare, in order to accomplish our arduous work. Often we were obliged to make long tours on foot, make many pastoral visits and preach nearly every evening in small rooms, which were crowded with attentive hearers.

"It was a great joy under these circumstances to witness how the Word was taken, as it were from our lips, and how many people accompanied us from place to place and many, during the whole year, became seekers of salvation and were converted to God; where the persecution was the fiercest there the most sinners were brought to Christ and there its success was the most remarkable. These encouraging results buoyed us up, and the joy of the Lord was our strength, so that we did not break down under the great hardships and deprivations of rest and recuperation. Manifestly God was with us."

#### § 70. Second Session of the Conference.

On September 11, 1866, the members of the Germany Conference assembled to hold their second session. As there was no Bishop present, Bro. John G. Wollpert was elected President, and appointed John P. Schnatz as Secretary, who elected Lorenz Eisenhardt as assistant. A fervent prayer-meeting was then held, during which showers of Divine blessings came upon the assembled brethren. As the Board of Missions had already appointed the brethren Jacob Kaechele of the Canada Conference and George Vetter of the Illinois Conference as co-laborers in Germany, they were now most heartily welcomed by the conference and cheerfully received into its membership. The brethren Jacob Schmidli,

Frederick Bauer and John P. Luippold were licensed as preachers, and thus five preachers were added. Statistics were reported as follows: Preaching places 123; members 3015; Sunday-schools 20; officers and teachers 96; scholars 1299; total income 3,769 Gulden and 14 Kreuzer.

The stationing left the preachers in charge unchanged, except that Bro. Fuessle, who had come back from Switzerland already in the month of June,\* was appointed to Reutlingen and surroundings as his field of work. Among the younger brethren many changes were made. Albin H. Beck was sent to Baden with Bro. Erdle, and the brethren Bernhard Beck and Jacob Schmidli were sent with Bro. Kaechele to Switzerland. Bro. Bauer was associated with Bro. Schnatz, and John P. Luippold with Bro. Eisenhardt. Bro. George Vetter was appointed to Ulm and Bro. Jacob Kaechele to Switzerland. Alsatia was taken up as a mission but for want of preachers could not be supplied.

Committees were also elected.

1. To examine the young preachers at the next session of the conference.

2. To prepare a petition to the Board of Missions to send a Bishop to the next session of conference.

3. To petition the next General Conference to grant permission that the stationing authorities be permitted to lengthen the terms of service of the preachers in some places according to their judgment.

It was also resolved that district-meetings be held, and a committee appointed to make the necessary arrangements for such a meeting.

The closing devotional services of the conference were crowned with the administration of the Lord's Supper, followed by an experience meeting, at which the friends joyfully spoke of the wonderful works of God as experienced by them. The brethren John G. Wollpert and Jacob Kaechele preached the Word. The former preached an ordination sermon from Hebrews 13: 17, 18, and the latter a missionary sermon on 1 Timothy 2: 4. These sermons made a powerful impression upon the assembled multitude. The collection for mission work amounted to 46 Gulden and 12 Kreuzer. The evening was spent in friendly discussions and blessed closing exercises. The Lord accompanied His servants and gave them glorious victories during the conference year.

### § 71. A Third Chapel Secured.

Whilst Bro. Lorenz Eisenhardt labored on the Nordheim work a house was purchased and rebuilt in Gueglingen to be used for divine services. Liberal contributions were made toward it, and on the 25th day of July, 1867, it was dedicated—it being the third chapel on the European mission field. Bro. John Walz preached the dedicatory sermon on 1 Kings 8: 27, attended by great blessing. But Satan, the great adversary of all good, seemed to harbor a special antipathy against this enterprise, which he man-

---

\* See section on "The Evangelical Association in Switzerland."



ifested through his vassals who invented gruesome ghost stories against this new house of God. But the falsity of the report was brought to light, the fright was allayed and the pure Gospel could then be preached victoriously.

### § 72. Victories on Other Fields of Labor.

On the Baden mission the work progressed very successfully. Soon after the session of the Conference Bro. Erdle moved to Bretten (the birth place of Melancthon), where the Lord had opened a door for him. But the local pastor became very much excited against our preachers, and threatened to have Bro. Erdle arrested at his next visit, but behold! — when the brother arrived there this pastor lay dead in his house! Bro. Albin H. Beck removed to Durlach, where a room for meetings was rented in the house of Saddler-master Steinmetz, and the meetings were at once largely attended. At Unteroewigsheim the brethren rented a room from a Baptist brother named Kramer, and had the privilege of preaching to many souls who were hungering and thirsting after righteousness. The Lord gave them such success that they, after a while, could preach at twenty different localities and establish five Sunday-schools.

In Stuttgart and surroundings great success attended the labors of Bro. Walz. Besides the large congregation in the city he had eight other appointments to serve, which loaded him down with work, but the class-leaders assisted him largely. There were many seekers of salvation to be prayed for, and to rejoice with, when they passed from death unto life. At Feuerbach a mighty awakening took place during which stirring confessions of sin were made and wonderful manifestations of divine grace were realized.

The brethren John P. Schnatz and Frederick Bauer succeeded in adding to their numerous appointments several very important new ones, and they might have entered into still more towns and villages had time and strength permitted it. A door was opened to them in Kirchheim u. Teck where Bro. Schnatz rented a room from the clerk of the Court, Mr. Bentle, and preached on Good Friday, 1866, to many attentive hearers, on John 10 : 20. This sermon made a very favorable impression, whereby many hearts were favorably disposed toward the truth, and became defenders of the work when, soon afterward, the Dekan took a very unfriendly position toward it. In the upper Filsthal the brethren preached notwithstanding the opposition of the clergy in Kuchen, and the fact that many souls were saved was a clear proof that the Lord was with them.

On the Reutlingen charge the brethren Wollpert and Fuessle had special success. The attendance on divine worship increased and it soon became necessary to find a larger room for the meetings. In September, 1866, the meeting was transferred from Carlsstrasse to the "Oberen Graben" and on the 9th of that month the new meetinghouse was dedicated. Now the Lord had given them room and the meetings became larger continually and also more powerful. The Sunday-school also multiplied and increased

in interest. In midwinter the Pentecostal breath of the Holy Spirit moved through the meetings and more than one hundred souls professed to have found peace through the blood of Christ.

### § 73. Ascension Day Meetings.

Shortly before the Conference of 1868 two remarkable meetings were held on the European mission field which are well worthy of being mentioned. It being the custom in many parts of Wurtemberg and Switzerland to take excursions on Ascension Day into forests and mountains, the brethren agreed among themselves also to take an excursion into God's temple of nature on that day, in order to preach the Word of God to the attending people. The brethren in Wurtemberg selected the beautiful mountain near Kirchheim, and behold! when the appointed time arrived, there came a host of people from all directions to attend this new kind of meeting. The brethren were greatly blessed with liberty in proclaiming the message of salvation to eagerly listening multitudes.

The brethren in Switzerland assembled in Muenzingen, on the beautiful estate of a lady who was a friend to the good cause and freely gave permission to hold the meeting. Here, too, a great multitude of well-behaved hearers gathered and the messengers of the Gospel proclaimed salvation from sin with great freedom. At both places the beautiful songs of Zion were sung to the praise of the risen and glorified Saviour. The influence of the Holy Spirit permeated the assembled multitudes, and weary hearts received indelible impressions for good. At the latter place a missionary collection was also taken up which amounted to 201 francs and 28 centimes.

### § 74. The Third Session of the Conference.\*

June 11th, 1868, the members of the Germany Conference met in Reutlingen to hold their third session. To their great joy Bishop John J. Esher made his appearance among them and opened the session in accordance with the Discipline. After an unctuous address to Conference he appointed Bro. John P. Schnatz as Secretary. Bro. Christian Ott, whom the Board of Missions sent as missionary to Germany, was heartily welcomed by the Conference. The brethren Jacob Knapp, Gottlieb Gaehr, John B. Breusch, Christian Zbinden and John Marti were reported as applicants for the ministry and received on probation.

The statistical report presented the following interesting items : preaching places 177, members 3,701, S.-schools 27, officers and teachers 159, scholars 2,145, collections 5,802 Gulden and 33 Kreuzer. At this session many important changes took place. Nearly all the preachers were changed to different fields of labor. The Switzerland mission was changed into three fields, and the Conference territory divided into two presiding elder districts. Until then the whole had been served by Bro. Wollpert alone, which re-

---

\* There was no conference held in the year 1867, hence this session in 1868 was the third one.

quired extensive traveling, great cares and consuming labors. Bro. Wollpert was re-elected presiding elder, and Bro. Kaechele newly elected. The former was appointed to Wurtemberg and the latter to Switzerland district.

At this Conference a society was organized for the support of widows and orphans of deceased preachers; members were received and officers elected. It was also made the duty of each preacher to lift the collection for widows and orphans prescribed in the Discipline and bring it to the Conference. But this society was afterward dissolved, which has often been regretted.

During this Conference session the former co-laborer, John C. Link, appeared in the Conference room with a request to be received again, but as it was evident that he still lacked true humility, and other difficulties presented themselves, the restoration was not accomplished.

On Conference Sunday special blessings and influences of Divine grace were realized. Already in the earlier hours, during an experience meeting, each heart was moved. After a touching address by the Bishop the preachers and a large number of members received the Lord's Supper. For the chief meeting in the afternoon the renowned traveling preacher, Gustave Werner, opened his large hall in the "Krone," the two apartments of which were, however, too small to hold the great multitude who wanted to hear the Word—even the stairways were crowded with eager listeners. Fully one thousand persons were there. After a powerful ordination sermon by the Bishop, on 1 Peter 5 : 1-4, the brethren Gottlieb Fuessle, Matthias Erdle and Lorenz Eisenhardt were ordained elders, and Jacob Schmidli, Bernhard Beck and Albin Beck as deacons. In the evening Bro. John Walz preached a sterling missionary sermon on Isaiah 62 : 6, whereupon 55 Gulden and 38 Kreuzer were collected. The friends in Reutlingen and surroundings also made six persons life members of the Conference missionary society by paying 25 Gulden for each of them, which in addition to the collection raised the whole amount to 205 Gulden and 38 Kreuzer. This Conference made a very favorable impression upon the city and the country; and after closing it by prayer, intercession and thanksgiving, the brethren went to their fields of labor with fresh courage and renewed strength.

#### § 75. Beginning at Kirchheim and Other Places.

Soon after the Conference of 1868 Bro. Walz took the place of Bro. Schnatz, who had been stationed to Strassburg, and he selected Kirchheim u. Teck as his place of residence, whereupon his work was called Kirchheim mission. The newly arrived preacher encountered much opposition, right at the start as was to be expected, especially from the Dekan Weizel, but he and his assistants, the brethren John P. Luippold, Noah G. Schafer, Conrad Zwingli, J.M. Hurter and J. Maurer, were permitted for several years to labor with great success. They were successful in taking up new appointments, such as Jesingen, Zell, Owen, Beuren, Bissingen, Dettingen and

Goeppingen, and serve them regularly. A door was also opened in the town of Weilheim. Bro. Walz had for some time been looking in that direction, for the love of Christ constrained him to preach the Word of Life also to those people, but he could not find a suitable place for the meeting. He then made use of an unusual method to invite the people. One day he wrote on a slip of paper: "This evening at 8 o'clock Missionary Walz of the Evangelical Association, will deliver a religious address in the tavern Zum Loewen." This little paper he sent to the crier of the city for announcement. Upon this notice there ensued a running together from all the alleys and streets of the town, so that there was not sufficient room for the people. The Lord stood by His servant and gave him great joy and boldness in proclaiming the Word of God, and the truth made powerful impressions. Many hearts were deeply touched and were afterward converted to God. In spite of several storms which visited this charge later on, there are still a number of members remaining who faithfully serve the Lord in the beauty of holiness.

Bro. Eisenhardt pressed forward from Reutlingen upon the Genkingen Alb and preached on the highland in several villages. Thalheim in the Steinlechthal was likewise taken up. Here the brethren found a hearty welcome in the parsonage with the family Ehmann. Later on a door was also opened in the Oberamtstadt Urach, and soon thereafter also in Muensingen and surroundings. Bro. Erdle, stationed in Ulm, took up several new appointments in the neighborhood of Geislingen, and preached finally also in the Oberamtstadt itself. Also Liberach was opened for him. Whilst he was laboring on Ulm mission blessed awakenings occurred here and there, but the city of Ulm remained, as it always was, a sterile field. The mania for pleasure and the prejudice engendered by a false "enlightenment" of the people, powerfully opposed the truth. On other fields of labor there was good progress made.

In the midst of these blessed labors and successes the wellknown writer, Pfarrer Stroebel, felt impelled for the second time to ply his pen against the "Methodists," and to warn the people against them. The far-fetched and sharply pointed aspersions he used did not fail to have their intended effect of engendering prejudice against the brethren and their spiritually co-related laborers. However they were not deterred thereby, but instead endeavored to labor and live still more faithfully and devotedly for the Lord and His sacred cause. The opponent referred to has long since departed and the work has achieved many glorious victories; it will live on until it has fulfilled its important mission.

#### § 76. Departure of Bro. Sebastian Kurz.

On November 8th, 1868, Bro. Sebastian Kurz fell asleep in the Lord, in Bonlanden, Wurtemberg, in his 79th year. As already shown in the foregoing pages, this dear brother gave the first invitation toward a mission in Germany, and hence it was no wonder that he took a very great interest



in it. He was a faithful co-laborer in his sphere, and the Lord favored him with the great joy of seeing the fruit of his labors. He was permitted to live to see his fervent prayers answered and his intense wishes gratified. In his latter years he suffered much, but was patient and happy in God. Bro. Wollpert preached his funeral sermon to a large and deeply affected concourse of people.

#### § 77. Fourth Session of the Conference.

On June 19, 1869, the members of the Germany Conference met to hold their fourth session in Thun, Switzerland. The Bishop being absent John G. Wollpert was elected President, who appointed John P. Schnatz Secretary. After a blessed opening exercise a resolution was adopted praising God especially for bringing the brethren together, notwithstanding their hardships and several cases of almost fatal sickness, and that they are enjoying a fair degree of health so as to attend the session. Each brother felt that he had special reasons to give thanks to God who had done great things for them during the Conference year.

The statistical report showed that 650 persons joined the Association as new members, but as yet the whole membership amounted to only 2,298 after those who died and emigrated were deducted; according to a resolution of the previous Conference only such members could now be reported as had been received in accordance with the rule of the Discipline. This also reduced the number somewhat. Some of the brethren who labored on extended fields did not consider it expedient to proceed with the organization, for the time being, on account of peculiar conditions, but afterward accomplished it and realized that it was promotive of the work of God. The total amount of contributions showed an increase of 4,000 Gulden, which was a very favorable indication. The Sunday-schools numbered 34, with 222 officers and teachers and 2,800 scholars. A fine advance.

The following applicants for the ministry were received: Jacob Maurer, Henry J. Schmidt, Noah G. Schafer, John M. Hurter, John Klossner, Conrad Zwingli and Henry Niederhauser. Bro. George Vetter was not able to take an appointment on account of failing health and returned to America, after he had served three years on the work with success.

During the session a Branch or Auxiliary to the Sunday-school and Tract Union of the Evangelical Association was organized which soon developed a praiseworthy activity in publishing religious tracts.

The Lord's Day was indeed a day of blessings and a precious spiritual feast. Over three hundred guests appeared at the Lord's table. The services of the afternoon and evening were especially blessed. Bro. Gottlieb Fuessle preached an impressive missionary sermon in the evening. The contributions amounted to 224 francs for making lifemembers and 80 francs cash collection.

### § 78. Erection of a Church in Reutlingen.

The want of a larger church in this renowned old city was increasingly felt, and as the members and other friends declared themselves willing to assist in the enterprise, a suitable building lot was acquired and soon after the session of Conference the foundation was laid for a large meeting-house. A large amount was contributed toward the enterprise both in Europe and America, and on November 30th, 1869, the house was dedicated to the service of the triune God. The presiding elder, John G. Wollpert, delivered the dedicatory sermon on Psalm 93 : 5, and the church was named "Ebenezer Chapel." The day of dedication was one of great joy, the friends rejoiced greatly that the Lord had helped them to secure so suitable a house of worship.

### § 79. District Meetings.

Soon after this dedication a very successful and beneficial district meeting was held in this church at which twelve different essays were read and discussed. There was preaching every evening and on the last evening the Lord's Supper was administered, at which a mighty outpouring of the Divine power took place. The brethren parted with the renewed determination to live and labor more than ever for the Lord.

The brethren of the Switzerland district held their meeting in Zofingen and enjoyed, from the beginning to the end, the gracious presence of the Lord. Although the essays were closely criticized yet "brotherly love continued." The little flock dwelt together "as one heart and soul," and light and truth were drawn from every subject. The largely attended meetings were crowned with rich blessings, especially during the administration of the Lord's Supper on the Lord's Day. The brethren parted at the close, strengthened and encouraged for the work on their fields.

### § 80. A Sunday-school Periodical.

The want of a Sunday-school periodical for the European work had been very strongly felt for some time. The brethren had endeavored for years to supply this want from outside sources and by using smaller tracts. The issue of a Messenger for the young was often discussed but was postponed for want of means. At last they succeeded in the beginning of the year 1870 in issuing such a paper. It received the following name: "*Der Evangelische Kinderfreund*" (The Evangelical Children's Friend), and Bro. Lorenz Eisenhardt was appointed as its editor. But what a joy it occasioned when the first number was distributed in the Sunday-schools! This paper first appeared as a monthly, but already in its second year it was published semi-monthly and after some time it was issued weekly. Its circulation increased with every year; it is now being read by many thousands and has become a means of great good.

### § 81. Ascension Day Feasts.

The meetings on Ascension Day the previous year proved so great a benefit that this year (1870) it was resolved to hold them outdoors. The

brethren in Wurtemberg selected Mount Hoehenneuffen which is crowned with the well preserved ruins of a castle. The outlook from this promontory of the Alps is very attractive. One beholds from its sunny height a large portion of the beautiful Swabia. On this height a great number of the friends and others assembled. Some had come on an excursion after the manner of the world, but now listened to the Word of God. Several speakers addressed the meeting, among whom was Bro. William Numsen from Baltimore, Maryland, who was on a visiting tour in Europe. He spoke with great joyfulness to the great multitude and the Word made a deep impression. Many tears of gratitude flowed from the eyes of the hearers when he said that here on this mountain he could see the answer to the many prayers of the pious Wurtembergers in America for the spiritual rescue of their fatherland.

There was on all the fields of labor a marked progress noticeable and this was especially true since the regular organization was introduced, resulting in the edification of the societies generally.

#### § 82. Fifth Session of Conference.

On June 16th, 1870, the Germany Conference met in Stuttgart to hold its fifth session. The brethren had the joy this time to welcome Bishop John J. Esher in their midst, who opened the Conference and appointed Bro. Gottlieb Fuessle Secretary. At this session the brethren Gottlieb Hofer and Frederick Vetter were received into the itinerancy, and Bro. Gottlieb Sorg as local preacher, on probation. Ordination as elders was voted to the brethren Albin H. Beck, Bernhard Beck, Jacob Schmidli and Anthony Huelster, and the ordination as deacons to John P. Luippold, Gottlieb Gaehr, John B. Breusch, Henry J. Schmidt, Jacob Knapp and Ch. Zbinden.

The statistical report presented the following results; died 20, expelled 53, withdrawn 53, moved away 45, newly received 983, whole membership 2,782, itinerant preachers 23, local preachers 3, chapels with parsonages 3, total receipts 14,584 Gulden and 26 Kreuzer, Sunday-schools 45, officers and teachers 248, scholars 2,705. Stuttgart mission was changed to a station and Nordheim mission to a circuit.

Conference Sunday was a day of extraordinary blessings. In the forenoon 370 guests partook of the Lord's Supper, at which an intense desire for salvation and feelings of gratitude were manifested by flowing tears and the shining countenances. In the afternoon the Bishop delivered a sermon full of unction on 2 Cor. 5: 20. These weighty words appeared in a new light, and incited all the preachers more than ever before to seek that Sufficiency which alone can make us competent to discharge the holy office of the Gospel ministry. After this sermon the above named brethren were ordained. O what a fire of intercessory love was kindled in the hearts of these servants of God and the members of the Church by the sight of this youthful host of soldiers for Christ. After an impressive missionary sermon in the evening this blessed day was closed.

## § 83. "Wars and Rumors of Wars."

Soon after the session of Conference, the brethren were surprised by the declaration of war on the part of France against Germany, which was like a lightning flash from the clear heavens. Thousands of Germans were thereby called to the field of blood, in order "with God" to fight for the fatherland. This continent-shaking event also took Bro. John P. Luippold, Jacob Knapp and Noah G. Schafer away to the field of battle. They were thus torn away from their important missionary work in the Germany Conference. It was almost impossible to fill these gaps again. Then ensued an indescribable tension in the work. Mighty military trains hastened from all directions towards France and patriotic enthusiasm was exceedingly great. The worthy President of the Conference gave the parting hand to the brethren after he had labored in Switzerland and had imparted a paternal word of encouragement, expressing his strong conviction that Germany would come forth as victor in this heated conflict, which prediction was indeed fulfilled.

Immediately after the declaration of war hospital arrangements were made and sanitary societies organized in cities and larger villages, to receive and nurse sick and wounded soldiers. This was also done in Reutlingen. But as no suitable place could be found in the city the preachers of the Evangelical Association were requested to give up their house of worship for this purpose which was readily agreed to. Four rows of beds were then put up which soon afterward received the wounded warriors, who were here physically and spiritually nursed and well cared for. The brethren Wollpert and Eisenhardt alternated in holding morning and evening devotions with them. And even the local clergymen, who until now had occupied an unfavorable attitude toward the brethren, came in and held worship in this Ebenezer Chapel, for distress and necessity had considerably mollified their feelings. Several young men succumbed to their wounds and it is hoped that they were saved by grace. The burials were attended by thousands and the impressions made were profound.

This hospital in the chapel proved a blessing to the city and to the work. Before this many unfriendly remarks were made concerning this Ebenezer Chapel by dissatisfied clergymen, but now the sentiment was suddenly reversed among higher and lower circles. The dread of war, the sight of the wounded who were suffering and died in this chapel, and the great sacrifice which the members of the congregation, with their preacher, had made commanded great respect for the Evangelical Association among the people. The city authorities also treated the congregation in the most friendly manner. They vacated a large hall in the center of the town—the so-called Fruchthalle—for their use, and during Winter well-heated rooms in the city school building were tendered for holding their worship.

On September 14th, 1870, His Majesty, King Charles of Wurtemberg, visited the hospital, and the governmental counsel, Mr. Von Schwedner, presented him to the house-fathers belonging to the Ebenezer



Chapel, to whom the King expressed his thanks personally for the sacrifice they had offered to the fatherland. Soon afterward the King's brother-in-law, Prince Von Weimar, First Lieutenant v. Gaisburg, General Physician v. Bruns and other persons of the nobility called at the hospital and expressed their satisfaction with regard to the arrangements and attentions paid to the suffering inmates. Among the 63 wounded were 23 Wurtemberger and 40 North German soldiers; as to confessions there were 43 Protestants, 10 Catholics and 1 Israelite; and as to rank, 1 captain, 6 sub-officers, 7 volunteers and 49 private soldiers.

#### § 84. Victories !

Several brethren were permitted during the year 1871 to rejoice on account of special success. Bro. John Walz had the privilege of receiving 61 persons into the Church at a quarterly meeting at Kirchheim, nearly all of whom remained faithful and were an ornament to the Association. Similar successes were achieved on other fields of labor.

At last there also came the joyful news that the severe and bloody war between France and Germany had come to a close and the ardently desired peace had been arranged, which was announced by the following dispatch from Emperor William to the Empress at Berlin : "I have just now ratified the treaty of peace which had already been adopted yesterday by the National Convention at Bordeaux. So far, then, the great work has been accomplished, which was achieved by a series of victorious battles during seven months. Thanks to the bravery, devotion and endurance of our incomparable army in all its departments, and the sacrificing willingness of the fatherland. The Lord of hosts blessed our efforts everywhere and thus we have obtained this honorable peace by His grace. To Him belongs the honor." This message caused great exultation everywhere. Multitudes hastened to the house of God and gave thanks to the Lord. Our people also held blessed thanksgiving services. On April 5, 1871, the Evangelical members at Reutlingen were permitted again to take possession of their pleasant Ebenezer Chapel, after it had been cleansed and beautifully renovated by the Sanitary association.

Bro. John P. Luippold served as soldier from the beginning to the close of this war. During that time he was in many battles and had to pass through incredible dangers and hardships, but the Lord his God kept His protecting arm over him. Thus the Lord also mercifully protected the other soldier brethren and brought them safely home again.

#### § 85. Ascension Day Meetings.

As the storms of war were now passed and circumstances in other respects had become more favorable the brethren in Wurtemberg concluded again to hold an Ascension Day meeting outdoors and selected the beautiful Achalm height, near Reutlingen as the place of meeting. A favorable star seemed to shine upon the project from the beginning. The requisite permission from the higher authority was obtained without diffi-

culty. An immense crowd assembled, the windows of the upper sanctuary were opened, showers of blessings came down upon the great assembly, and under the saving influence of the Holy Spirit the singing, praying and preaching went on. The glorious festal day was brought to a close by highly blessed evening meetings, held in Reutlingen and its surroundings.

#### § 86. Sixth Conference Session.

The Conference met in Strassburg, Alsace, June 15th, 1871, and as there was no Bishop present Bro. Jacob Kaechele was elected president, who appointed Bro. Gottlieb Fuessle secretary. During the devotional exercises streams of blessings flowed down on the assembly, and the hearts of the brethren overflowed with gratitude and love toward God and each other. As between the previous and the present session events had transpired that entered deeply into the lives of nations and families, resolutions expressive of deep gratitude to the almighty and merciful God, that the present Conference session could be held in peace after the war was over, and that His mighty hand has protected us so wonderfully, were adopted. As the brethren had before their eyes the destructive results of the war in the city of Strassburg and surroundings the fervent wish and earnest prayer arose from their hearts that the time might speedily arrive "when war shall be no more," when the nations of the earth shall regard each other as brethren in Christ. The statistics showed the following numerical status of the Conference : died 20, expelled 69, withdrawn 85, moved away 89, newly received 824, received with certificate 7, whole number 3,071, children baptized 34, itinerant ministers 24, local preachers 3, collections 10,619 Gulden and 25 Kreuzer, Sunday-schools 50, officers and teachers 220, scholars 3,030, catechetical classes 2, catechumens 30.

The brethren Adolph Halmhuber, S. F. Maurer and Ulrich Vetter were received as preachers on probation to serve at first under the presiding elders. Ordination to the office of deacon was voted to the brethren : F. Bauer, Conrad Zwingli, J. Klossner and J. Marti. The Conference Sunday was permeated by the glory of God and was a day of great edification for preachers and hearers. In the experience meeting in the morning it was especially touching to hear the statements of members of the Strassburg congregation of what great things the Lord had done for them since the mission work was commenced in that city. Upon this experience meeting followed the administration of the Lord's Supper, which was richly blessed. In the afternoon the above named brethren were solemnly ordained, and in the evening a missionary meeting was held at which 460 Francs were contributed.

On the last day of the session the Conference was happily surprised by the appearance of Bro. J. P. Luippold in their midst, who, together with many of his comrades in arms was returning to his home from the war now so happily closed. It was a touching scene to behold the weather-beaten and sorely missed brother who so suddenly stood before the con-

ference and greeted them most heartily. The brethren arose from their seats and gave vent to their strong emotions by singing the first stanza of that hymn of praise : *Nun danket alle Gott* : "Now thank we all our God."

### § 87. Times of Refreshing.

The brethren of the Wurtemberg district this year held their district meeting at Kirchheim, in order to sharpen their spiritual weapons. The program contained fourteen subjects which were discussed in a brotherly spirit and in beautiful harmony. At the close of the excellent meeting the Lord's Supper was administered under most blessed influences from above. After this meeting many glorious awakenings took place on different fields of labor. On the Baden mission mighty movements among the dry bones occurred over Christmas and New Year. At Durlach and Wohlfarthswieher twenty-five persons found peace through the blood of Christ. At the latter place a class of seventeen members was organized, from which afterward several wide-awake preachers went forth who labored very successfully. On the Burgdorf work a very extensive awakening took place. On Nordheim circuit the Lord revealed himself in great saving power at nearly all the preaching places. More than thirty persons professed to have found peace with God.

### § 88. Regulations by General Conference.

The General Conference held at Naperville, Illinois, in 1871, adopted certain regulations for the European work which proved very beneficial. At the request of the General Conference and their delegate the following was adopted :

"As the erection of suitable houses of worship on our European mission field is becoming more and more necessary and the funds for such a purpose must be collected mostly in America, therefore

*Resolved*, That a collector be appointed for this purpose."

The appointment of such collector was referred to the General Board of Missions which selected Bro. John P. Schnatz for this task.

It was also ordered that in case a missionary sent from America to the European work should by reason of sickness or old age become disabled for work and be unable to support himself, he shall receive support from the Board of Missions.

The Germany Conference presented a request to the General Conference to be permitted to publish books and other literature without submitting them first for examination to the Board of Publication in America, which was granted. It was granted that the *Evangelische Botschafter* be issued every two weeks to begin with New Year, 1872. Permission was also given the Germany Conference to apply the profits arising from their Publishing House among themselves with the understanding that they relinquish any share in the dividends from the Publishing House in Cleveland, Ohio. Bro. Jacob Kaechele was then elected editor of the *Evangelische*

*Botschafter* and Bro. Gottlieb Fuessle editor of the *Evangelische Kinderfreund*.

That the General Conference took a very great interest in the promotion of the work in Europe was strikingly shown by the fact that its members contributed nearly \$4,000 for the support of the good cause, and after the session was closed their delegate visited several parts of the Church in Canada and the United States and augmented the amount in cash and subscriptions to about \$7,000.

### § 89. Conflicts and Blessings.

About this time the brethren passed through sad experiences. For instance, the so-called "Jerusalems-Freunde" endeavored in various places to induce Evangelical members to join them for the purpose of emigrating later on to Palestine. And as quite a number of them refused to listen to the warnings of the preachers the mission lost not a few otherwise good members. This was the more painful because most of them had been brought to the Lord by their efforts and had been for years subjects of their pastoral care. While Christopher Hoffmann was calling upon the people of God in the *Sueddeutsche Warte* to gather themselves into Palestine, Pfarrer Cloeter called upon believers in his *Bruederbote* to emigrate to Russia. Both movements had considerable success. But those who were duped soon realized that the above named men also belonged to the world, and that they might have served the Lord and saved their souls just as well if not better in the old fatherland than in Syria and Russia. The Irvingians also made strong efforts to induce our members to accept their highly lauded discoveries, which, sad enough, was not altogether without success. Oh how necessary it is that believers adhere to the plain Gospel of Christ and do not suffer themselves to be led from the truth as it is in Jesus by inconstant and extreme spirits.

As in previous years the Ascension Day meetings in the forests were so abundantly blessed of the Lord, there arose a zealous emulation to improve Ascension Day the same way this year. The friends on Ulm and Kirchheim missions selected for this purpose the renowned "Kaiserberg" Hohenstauffen near Goepfingen. The friends in Reutlingen and surroundings chose the beautiful Florienberg near Metzingen, and the preachers on the Nordheim work met with their congregations between Gueglingen and Niederhofen on the so-called Heuchelberg. These blessed meetings served to the brethren as landmarks on the European mission field which every time reminded them of the rich blessings and wonderful help of the Lord and quickened their heartfelt gratitude.

### § 90. The Seventh Conference Session.

On the 20th day of June, 1872, the Germany Conference met to hold their seventh session in Reutlingen, Wurtemberg, and as there was no Bishop present, Bro. Jacob Kaechele was elected chairman, who appointed Bro. Gottlieb Fuessle secretary. Conference then spent an hour in prayer during



which the nearness of our Divine Redeemer was strongly realized by overwhelming waves of spiritual power.

The report on statistics showed the following figures : died 51, expelled 67, withdrawn 210, moved away 82, newly received 1,009, with certificate 12, whole number 3,855, children baptised 46, itinerant preachers 28, local preachers 2, collections 13,365 Gulden and 5 Kreuzer, S-schools 65, officers and teachers 266, scholars 4,009, catechetical classes 5, catechumens 64.

The ordination to the office of elder was voted to the brethren J. B. Breusch, Gottlieb Gaehr, H. J. Schmidt, John P. Luippold, Jacob Knapp and Chr. Zbinden; and as elders to the brethren F. Vetter and Noah G. Schaefer. The brethren J. F. Huber, J. F. Grob, Charles Green, David Steiner and G. Zimmerli were received as preachers on probation.

Three new missions were established and two were changed into self-supporting fields of labor, which indicated healthful progress. It was also ordered that a harvest and thanksgiving feast be held in Switzerland on the National day of prayer in the month of September, and in Germany on the last Sunday in October. The offerings given at these services were to be applied to the building of chapels.

As the brethren John P. Schnatz, by order of the Board of Missions, and Jacob Schmidli, on account of failing health, were soon to sail to America, suitable farewell resolutions were adopted, declaring that the brethren felt exceedingly loath to part with these two wide awake and successful laborers and wished them God's richest blessings on their future journey of life. These two brethren had labored diligently during many years in the work of the Lord. Their departure was therefore painfully felt by preachers and members. Conference Sunday was a feast of blessings. The friends came quite early from far and near, and first of all an experience meeting was held in which the preachers especially made confessions which were both touching and uplifting. Thereupon the Lord's Supper was administered of which about five hundred persons partook under the influence of streams of blessings coming down through the windows of heaven. In the afternoon the chairman delivered a very instructive ordination sermon, whereupon the above named brethren were solemnly ordained. In the evening a missionary meeting was held and the cause of missions was liberally and cheerfully supported by contributions, in which the preachers set a very good example.

This Conference session on the whole may be said to have been one of the most blessed in the history of the work in Europe. Several of the older brethren moved great distances, for instance, Bro. Wollpert from Wurtemberg to Thun in Switzerland, and Bro. Kaechele from Switzerland to Reutlingen, which caused, of course, much trouble and many tears of regretful friends, yet the consciousness that all was intended for the promotion of the good work, as also the hearty welcome given by the friends on their arrival sweetened all the bitter drops.

### § 91. A Blessed District Meeting.

This year (1872) also a district meeting was held on the Germany work which resulted in great benefit. The brethren of the Wurtemberg district met for the purpose in Stuttgart. Immediately at the opening a very earnest desire and agonizing for a deeper work of grace manifested itself, not only among the preachers but also among the members who attended in large numbers and took a deep interest in the proceedings. This time but a single essay was read, which treated the subject of scriptural holiness. The time was then devoted to the discussion of this all-important subject and devotional exercises, during which the power of God was remarkably manifested. Every brother laid himself at the feet of Christ with a believing heart in order to become a consecrated instrument in God's hand, and thus move onward with renewed faithfulness and entire devotion in laboring for the Lord, and the Master graciously accepted these sacrifices and blessed His servants even above all their asking and thinking.

Soon after this meeting awakenings broke out on nearly all the fields of labor. The fire of the Holy Spirit, which the brethren brought along from this meeting, kindled all around in the hearts and congregations. As about this time several of the brethren suffered with failing health, fervent prayers were offered up in their behalf, and the Lord heard these prayers and restored their health, so that they were enabled to labor still longer in His vineyard, for which heartfelt thanks were returned to Him.

### § 92. Vehement Persecution.

Bro. Noah G. Schaefer, who served on the Ulm mission, passed, toward the close of the year 1872, through shocking vicissitudes, such as one should deem impossible in a Christian land.

On Sunday evening, the 1st day of December, 1872, he filled a preaching appointment in Giengen, about two miles below Gieslingen, which place had been taken up during this Conference year as an appointment. Bro. Schaefer arrived with the last train from Ulm and was received at the depot by a number of friends, whereupon they went into the meeting-house and commenced the devotions. At first it seemed as though there would be no disturbance, but the situation was quickly changed. The enemies surrounded the building and attempted to force their way inside, in which, however, they were unsuccessful. Thus the meeting could be quietly closed. Bro. Schaefer remained in the house a while longer, and then, with some twenty-five of the brethren and sisters, started for the village of Kuchen, a few miles away, without any suspicion until a brother remarked: "To-night it will go badly!" Bro. Schaefer encouraged the friends and they went cheerfully forward. But they had scarcely come from the place when they saw several suspicious movements; stones came flying, by which several persons were struck. Then the attack seemed to be over and the journey was pursued with freer feelings. To encourage his companions Bro. Schaefer began to sing *Himmelan, nur himmelan*, (Heavenward, yes heavenward),

but this was soon stopped, for at the edge of the wood on the right side of the road a whistle was heard, evidently a signal ; in an instant the friends were surrounded by about fifteen young men who were provided with clubs and began to use them. Bro. Schaefer stepped among them and said : "You will certainly do no harm to these people ?" But he was driven forward and then the fray began. They first threw big stones ; several of the friends had lanterns which were quickly shattered, and the cry was raised ; "Now for the — — !" Immediately Bro. Schaefer was surrounded and blow after blow fell upon him until one fellow struck him on the head and neck whereupon he staggered and fell forward. Two sisters courageously covered him and pulled him onward, but finally one of them sank down at the ditch and was thrown into it by the ruffians with the words : "With you it is all over !" A mother of seventy-three years was also struck down, another woman who had shortly before been converted to God, fainted under the cruel blows, her dress was torn from her body, and she had to be helped home. It is impossible to describe the scene and the noise, still less the raving madness of these barbarians ! On Monday morning the shreds of clothing had to be hunted up and collected. It was a wonder that no one was killed. Bro. Schaefer, however, became very ill from the effects of this fearful abuse, and indeed suffered seriously from it for years. But as soon as he could use his pen he wrote among other things : "We still have courage, for with our God we can leap over a wall."

The reader will doubtless ask : "Is it possible that such an affair could occur in the 'pious Schwabenland ?' and even from Protestants who boasted of their baptism, confirmation and Christian name ?" The Evangelical missionaries were often reminded that they ought not attempt to do mission work in Germany but go among the heathen ; though to find barbarians they had no need to travel very far ! "By their fruits ye shall know them." \*

The ringleader of these ruffians and his wicked associates in this outrage were prosecuted in court, and, in spite of their flagrant perjuries, found guilty. The leader was sentenced to two months, and the others to six weeks imprisonment, besides to pay all the costs of the trial. Thus they were taught a wholesome lesson for the future.

### § 93. A Blessed Alliance Meeting.

In the Spring of 1873 a large number of the preachers and members of the Evangelical Association and the Episcopal and Wesleyan Methodist Churches assembled in Ludwigsburg, Wurtemberg to hold a so-called Alliance meeting. Already at the opening of the meeting the blessed influences of the Holy Spirit were realized, and the spirit of brotherly love and unity prevailed. After the meeting had been opened by the brethren Lorenz Eisenhardt and Emanuel Gebhardt in the name of Jesus, the all-important theme, "Our

---

\* When the author was in Europe in 1879, he found Bro. Schaefer still suffering from the after-effects of that fearful night. He also could say with Paul "that he bore in his body the marks of the Lord Jesus." Galatians 6 : 17.

task among the German People," was discussed. As the ever repeated assertion, that the foreign missionaries had no occasion to labor in Germany and Switzerland, but ought to return to America and England, or go into heathen countries, is still being insisted upon by the opponents of this mission work, the question was pre-eminent: Whether we are actually called to do mission work in Europe, or whether we should comply with the requests of our opponents to retire from this field and go away into distant lands? It was then clearly and convincingly shown that the Lord has given us a great and important work to do in Europe, that the moral decadence of the German people and the deplorable condition of the several State Churches make this work necessary, and that the great number of souls which have been brought to the Lord by the missionary labors of the brethren are a confirmation of the need of such labors.

After this important subject had been thoroughly and exhaustively discussed, suitable resolutions were adopted, declaring: "That we steadfastly believe that the Lord has called us to prosecute missionary labors among our German people, and we unitedly pray for the gift of His Holy Spirit to fully qualify us to fulfill our great mission." In order to accomplish this noble work the following was recommended: Earnest preaching of the unadulterated Word by converted preachers, diligent spreading of good literature, hearty confession of Jesus Christ by word and deed, standing decidedly by the Church Association to which we belong, and earnest continuance in believing prayer for assistance and blessing from on High. The rest of the time was spent in devotional exercises, during which the blessing of the Lord came in streams upon the meeting. The numerous visitors returned to their homes abundantly satisfied. The singing of the songs of Zion was still heard on the railroad trains. Such Alliance meetings can do only good. They are in full accordance with the fervent prayer of our Lord in John 17. Soon after this highly blessed Alliance-meeting hosts of Evangelical members, with their shepherds in the lead, assembled on the summit of the beautiful Teck mountain, to commemorate Ascension Day in the beautiful mountain-temple of God, and the Lord bestowed His rich blessing. A holy enthusiasm quickened the singing, praying and preaching, the echoes of which re-echoed from mountains and valleys. The Lord gave unto His servants grace to preach the Word of Life with great unction. The doctrines of salvation were proclaimed with such power as is possible only to anointed tongues. This feast constituted a happy close of the Conference year, for which the brethren could not sufficiently praise the Lord.

#### § 94. The Eighth Conference.

The Germany Conference met on June 19, 1873, in the city of Thun, Canton Bern, Switzerland, to hold its eighth session. The brethren had the great satisfaction of greeting the senior Bishop, John J. Esher, in their midst as their president. He opened the Conference with a very impressive address, followed by devotional exercises at which the Lord revealed



Himself powerfully. Then the Bishop appointed Gottlieb Fuessle as Secretary. The brethren George F. Spreng and Leonhardt Scheuermann appeared in the Conference room as visitors from America and exerted a blessed influence during the session. The brethren A. Rodemeyer and H. Gerdes also visited the Conference as delegates from the M.E. Church, and delivered the greetings and good wishes of their Conference. Bro. Lehmann of the Moravian Church also made his appearance. All these brethren were heartily welcomed. The Conference painfully missed Bro. Christian Ott, preacher on Colmar mission, who had labored on several fields for nearly five years with good success. Through an attack of disease he was induced to depart for America before the session of the Conference took place. In lieu of this loss, however, the following brethren appeared as candidates for the ministry: Henry Wernly, Frederick Koenig, Gottlieb Barchet, John Schempp, Rudolph Meinicke, Theodore Schweizer and Henry Weisshaar, who were all received as ministers on probation, and received appointments under the supervision of the presiding elders. The brethren J. M. Hurter, Conrad Zwingli, J. Marti and J. Klossner were promoted to the office of elder, and the brethren Adolph Halmhuber and Samuel F. Maurer as deacons.

The statistical report presented the following results: died 67, expelled 76, withdrawn 146, moved away 141, newly received 1,252, whole number of members 4,738, itinerant preachers 28, local preachers 3, S.-schools 94, officers and teachers 308, scholars 5,340, catechetical classes 9, catechumens 56, receipts for the work of the Lord 20,340 Gulden and 48 Kreuzer.

The missionary report to the Conference overflowed with praise and thanksgiving to God for the abundant manifestations of His grace bestowed upon His servants and children, exceeding even all their asking and thinking. The Waters of Life had been flowing through nearly all the fields of labor during the Conference year, and there were joyous songs of victory heard in the tents of the righteous.

During the session of Conference the brethren had the privilege of preaching the Word of Life to many serious inquirers for salvation. The missionary sermon on Saturday evening was especially successful. The preachers and members emulated each other in laying their gifts upon the altar of the Lord.

On Sunday forenoon over five hundred guests appeared at the table of the Lord, and the Lord of Heaven fed His children with the rich blessings of His house. As the Conference room could contain scarcely one-half of the hearers the afternoon meeting was held in the grove near by, where the Bishop preached a powerful ordination sermon, after which the above named brethren were ordained. This was indeed a great day of the Lord. On Tuesday evening the Conference was closed amid great blessing from on high. The parting of the brethren was very touching, accompanied with many tears. The brethren were very loath to part, but all went forth with a steadfast determination to be fully devoted to the Lord and faithfully

fulfill their high mission of proclaiming salvation to lost sinners. After this blessed Conference session the work revived generally, and spread gradually into Saxony, Hesse and Thuringia, in spite of many obstacles and much opposition. "And the hand of the Lord was with them, and a great number believed and turned to the Lord." Acts 11 : 21.

#### § 95. Ninth Session of the Conference.

On the 18th day of June, 1874, the Germany Conference assembled in the city of Zofingen, Switzerland. As Bishop J. J. Esher could not attend the session Bro. Jacob Kaechele was elected president, who appointed Bro. Gottlieb Fuessle as Secretary. During the subsequent devotional exercises the Spirit of God revealed His quickening and elevating power, and the Conference received a baptism from above which prepared them for their important business. Inspector Rappard, of the St. Chrischona Mission Institute, at Basel, was introduced to Conference and received a hearty welcome. He addressed Conference in an affectionate and touching manner, pointing out especially the great need of gathering all Christians unitedly under the banner of the cross, to which Conference responded with hearty assent and wished the speaker rich blessings from God to his work.

The rapid spread of the work made it necessary to change the boundaries of different fields of labor at fourteen different territorial points. A very emphatic report was adopted in favor of Sabbath observance and the cause of Temperance. The statistical report showed an encouraging progress in many respects.

The following candidates were received into the ministry as probationers : Samuel Mueller, Jacob Mueller, Christian Hahl, Abraham Allenbach, Conrad Wolz and Frederick Neubrand. The following brethren were voted ordination as deacons : D. Steiner, J. Huber, C. Gruen ; and as elders : Noah G. Schafer and Fr. Vetter. The day of the Lord was a day of great blessings. Worship commenced at half past eight o'clock, when the church was already filled with people longing for salvation. After a few experiences had been related the sacrament of the Lord's Supper was administered, at which about six hundred guests appeared at the Lord's table. After a powerful ordination sermon from the president, the above named brethren were solemnly ordained as deacons and elders. The presence of the Lord was wonderfully realized and the effect upon the meeting was powerful. A very able missionary sermon was preached in the evening by Bro. Eisenhardt, a fervent address followed by Bro. Walz and quite a large amount was contributed to the good cause, in which the preachers led the way, setting a very good example.

#### § 96. The Prussian and Saxony Missions.

The mission in Prussia, which had been strongly and persistently advocated by Prussians in America who were members of the Evangelical Association, was supplied at this Conference by the appointment of Bro. John Berger, who had recently been sent from America. He soon found open

doors in the manufacturing towns, Essen, Muehlheim, etc. This mission made very good progress, so that Bro. C. Gruen soon had to be sent as an assistant to Bro. Berger. From this beginning developed the very successful and promising work in North Germany. In Dresden, Saxony, the missionary met with many difficulties, because religious freedom was exceedingly limited, but in spite of this obstacle the work made good progress. On many other fields of the European mission the Lord revealed His power mightily. At a quarterly meeting in Stuttgart the power of God was so overwhelming that a brother said, it seemed to him when he entered the hall where the meeting was held that he must fall down and kiss the floor because of the mighty influence of the Spirit that met him. Several persons confessed that they received the blessing of entire sanctification, and others that they found the peace of God at this meeting. At another meeting the Spirit of God operated so mightily that sinners fell upon their knees and cried for mercy; several were speedily saved during the time of singing in the service.

### § 97. Glorious Revivals.

During the year 1874 extraordinary awakenings took place in Gueglingen, Wurtemberg. Bro. George Sorg, who was preacher there, reported the following: "In the past week the Lord wrought wonder upon wonder before our eyes; within eight days sixty-five souls profess to have experienced the saving grace of God, through repentance and faith in Christ. It was a week of agonizing, struggle and victory, such as we have never seen before. Also at Pfaffenhofen several persons pressed through into a new life, and in Zaberfeld seven souls obtained the peace of God. At Niederhofen, it is said, eight souls found salvation. Within a few days at least eighty souls have been converted to God. If the Lord God had created worlds during the week, the miracle would not have been so great as to bring so many immortal souls from death unto life, thus transforming hell-deserving sinners into blessed children of God and heirs of heaven."

Bro. Mathias Erdle reported the following happy news: "At Weiler, Ebersbach and Buechersbronn we had, thank God! several conversions. It is wonderful what the Lord can do. Persons of whom no one expected it, have been seized by the power of God, so that they fell upon their knees before Him, prayed and found the grace of God. The holy fire burns also in our Sunday-school at Esslingen. At first we held prayer-meetings with our children. I showed them the necessity of getting a new heart, whereupon they expressed the desire to seek the dear Saviour, and soon thereafter found peace in Jesus. Then such sighing and weeping and desire for salvation broke out among them that one must have been present in order to conceive what the grace of God can do. Tears of joy rolled down their faces! There is much praying and agonizing till late into the night! O how I rejoice in God! Such things I never saw before."

Bro. Bernhard Beck also reported joyful news, as follows: "I again went into the neighborhood of Ludwigsburg, where we recently realized such

blessed victories, in order to have an after-gathering. Again at Geisingen eight souls pressed into the kingdom, also six at Heutigsheim, eleven at Beihingen and one at Benningen. \* \* \* At Nordheim fifty persons have up to the present been converted to God. During a few weeks so many have passed from death unto life that we could not well count them. To God be all the glory!"

Bro. C. Gruen reports how the Lord helped them to get a chapel at Holzgerlingen and how richly the congregation was blessed during the dedicatory services.

Another brother reported from Nuertingen: "During the week of prayer the breezes of the Spirit commenced to blow stronger, and a number of penitents lay prostrate before the throne of grace and would not arise from their knees until they had found salvation in the blood of the Lamb. Oh, what a time of refreshing for the children of God! We were permitted to behold with our eyes how the Lord turned again Zion. Hallelujah!—The Lord has likewise done great things in the surroundings, for whole families have become the spoil of the Man of Sorrows. At Unterensingen and Frickenhausen, where it had been dry until lately, a mighty shower of grace descended upon the people and softened the soil and made it fruitful. We now have eleven appointments around Nuertingen."

#### § 98. Tenth Session of the Conference.

On June 17, 1875, the Germany Conference met in Zion's Chapel at Kirchheim, Wurtemberg. Bishop Esher was present and delivered an earnest and excellent address at the opening of the Conference. On account of its excellency and as a specimen of episcopal addresses on such occasions, we insert the following abstract:

"Itinerant preachers may be compared to a ship going out to sea, laden with a valuable cargo; we do not know what may befall it—whether it will meet with fine or stormy weather. Matters progress pleasantly at first, but some morning the reddened sky predicts the approaching danger and a fearful storm breaks in and tosses the ship up and down. Possibly it suffers damage—a spike may yield and the vessel go down. But under good supervision it may safely enter into the harbor. Thus the beautiful days alternate with the stormy weather in the itinerancy, but when things go well and we have the right pilot with us, we will enter safely again in the haven of the conference and will be able, as was the case with a vessel sailing from America to Europe, to land more passengers than we received on board at the start.

"We have the privilege of considering ourselves as preachers of the Gospel, whatever our opponents may think of us. Clergymen (*Geistliche*) we will not call ourselves, for the epithet does not suit me, it is not biblical. Every child of God is spiritual as well as we preachers. It is sufficient that we are servants of the Lord Jesus Christ. Our privilege to consider ourselves as servants of the Lord and as ambassadors for Him rests upon



the ground of our Divine calling. Whosoever among us is lacking this is an intruder. This calling must have been preceded by conversion. How could God commit the mistake of appointing a man as His ambassador who is unconverted and does not stand in fellowship with Him? Never, no, never. When an unconverted person assumes to be a preacher, his claim is null and void from beginning to end. First conversion and then the Divine call. We have both. And this is the only right to the office which we can defend.

"I know the 1,300 preachers of the Evangelical Association—except perhaps a few—and though I might not be able to say that all of them, without exception, are soundly converted to God, yet I can testify that we have not one among us who does not truly believe that the Bible is the Word of God. We cannot say that we, in the common acceptance of the term, are a *learned* ministry, but we do say that we are a *converted* ministry. And if I had the choice between a converted and a learned ministry I should give the preference by far to the former. A converted ministry can still acquire the necessary erudition; but the most necessary degrees of learning we do not lack either. We know the way to the cross and from the cross to glory, so that we can lead both the learned and the unlearned into it. A converted and divinely called ministry must pass through sufferings and conflicts to victory.

"But when I contemplate the sublimity of the office which God has conferred upon us I am compelled to ask: O God, how couldst Thou in this respect think of me? No one can stand nearer to God than we in the ministerial office; no one can deal with higher subjects than we—we are called to proclaim the eternal purpose of reconciliation in human language; we hold intercourse with beings created in the image of God and who are intended, finally, to be like unto Him and sit with Him on the throne, and for whom the Master has given His blood and life, and a great deal depends upon our efforts whether they will be saved or perish! Again I must ask: Who is sufficient for these things? I answer: Only a man of God.

"We influence others by what we are ourselves and by our labors we lead others into the state of grace we ourselves possess. If the Holy Spirit dwells in us then His gifts and powers flow upon those who are entrusted to our labors. We can lead no one further than we are ourselves, hence it must be our endeavor to enter into the depths of the unsearchable riches of Christ, for what Jesus Christ is, He is for us. This, my brethren, is what we need—the fullness of Christ; we remain bunglers in the work until we have entered into this fullness. We must needs possess the fullness of Christ ourselves, or we cannot communicate it to others. Let us, therefore, at this Conference session, strive to enter deeper into Christ; and the more we sink into Him the less we become in ourselves. In the best moments we may have, we lose sight of ourselves and behold no one "but Jesus only." And then no official vanity can creep in among us. Therefore lose yourselves in Christ. You are the firstlings of our work in Europe, and

the impression which you make upon the work will never be fully obliterated. Your personal state will be impressed upon it, and what you now make it, that it will remain in its main features in the future. Hence I must exhort you again, do not fail in this. Each one of us may obtain the true sufficiency for the office. O seek with prayer and fasting what you may yet lack—seek it believingly, in the faith that needs not to study it out or understand its philosophy — in that childlike faith which asks no questions, which simply appropriates and takes what Christ has purchased for us and which He so intensely desires to bestow upon us.”

Bro. Henry Guelich, of the Wisconsin Conference, who was sent by the Board of Missions as a co-laborer to Europe, made his appearance and was heartily welcomed. The following brethren were promoted and ordained to the order of deacon : J. Barchet, J. Schempp, R. Meinicke, H. Weisshaar, H. Wernli, Th. Schweizer, G. Sorg and to the order of elders Samuel F. Maurer and Adolph Halmhuber. The following missions were established in North Germany : Lippe-Detmold, Dortmund, Duisburg and Schlesien, and in Switzerland Emmenthal was made a mission. The intention of the Conference was to move forward, and extend the work throughout the land, for it was evident that a great territory was yet to be occupied, and that the spiritually lost, yet to be sought numbered millions.

The following brethren were received into the ministry : August Pfost, David Niethammer, John Jacob Mueller, Abraham Lauber, Gottlieb Sonder, Jacob Hommel, John Vetter and Samuel Mueller. A fraternal visit by delegates from the Methodist Episcopal Church was highly appreciated. The reports on Temperance and the observance of the Sabbath spoke unequivocally and strongly on the right side of these questions.

On Sunday morning the Bishop delivered a preparatory address for the Lord's Supper, which was unusually able and full of unction. The entire congregation professed and testified by rising to their feet that they consecrated themselves to the Lord wholly and forever. Thereupon about four hundred guests presented themselves at the Lord's table. In the afternoon nine brethren were solemnly ordained, and the intercessory prayers of the congregation presented them to God. In the evening Bro. John Berger preached a powerful missionary sermon and the sum of 502 Gulden and 45 Kreuzer was laid upon God's altar.

The main items of the statistical report showed the following results : number of members 6,083, itinerant preachers 36, churches 33, contributions for home missions 20,177 Gulden and 9 Kreuzer, heathen missions 109 Gulden and 2 Kreuzer, for churches nearly 11,000 Gulden, Sunday-schools 120, officers and teachers 396, scholars 6,178, catechetical classes 16, catechumens 120, subscribers to *Evangelische Botschafter* 10,522.

This was doubtless the most blessed of all the Conference sessions in Europe, and the brethren departed to their fields of labor greatly strengthened and encouraged to labor in the name of the Lord.

## THE EVANGELICAL ASSOCIATION IN SWITZERLAND.

### § 1. Introductory Movements.

About the time when the Mission-work of the Evangelical Association was begun in Germany the German State Church in Switzerland was in a morally depraved condition similar to that of the Church in Germany. Rationalism had taken deep root, and the masses of German Swiss were unconverted, impenitent and openly lived in sin. "The reason for this condition was chiefly to be found in the godlessness of the population, and the unbelief which had largely taken possession of the clergy of the State Church. Besides, the people on the mountains live scattered and isolated from the rest of mankind, very seldom get inside of a church and rarely hear anything religious. During the Summer many of them are away in the Alps where they, in their unrestricted manner of life, deteriorate greatly. Resulting from such circumstances religion becomes an object of aversion and its representatives are bitterly hated. He who can swear and blaspheme most that which is holy, becomes the hero of the day; hence also wicked feasts, drunken carousals, dances, wild music, etc., would succeed each other closely whereby everything godly is smothered." \*

Was it necessary to send missionaries to Germany, in order to rescue the people through the powerful preaching of the Gospel and personal effort, then it was no less so in Switzerland and for the same reasons.

When Bishop John J. Esher, in the latter part of February, 1865, had organized and held the Germany Conference, he and Bro. Gottlieb Fuessle started on March 14th for the newly established mission in Switzerland, and first of all to the Canton St. Gallen, to which place the Bishop had many letters of introduction from friends in America, addressed to their relatives.

First of all they called upon a merchant in Rorschach but found no welcome, and therefore traveled at night to Buchs in the upper Rhine valley. On the following morning they were taken from the hotel by Mr. Xavier Buehler, whose daughter was a member of the Evangelical Association in America, who had often written to her father what a good home she had found in this Church. This friendly man entertained these brethren out of gratitude and also paid their account at the hotel. On a later visit the Bishop preached there, March 19th, to a large audience, which was his first sermon in Switzerland.

---

\* Missionary Gottlieb Gaehr's statement.

From Buchs they journeyed to the Canton Graubuentden. In Chur they were roughly accosted by one of those relatives, but in Hartenstein and Felsburg they were cordially received by them. The parson in Hartenstein even permitted the Bishop to preach in his church. On the same day Bro. Fuessle was also allowed to preach in a chapel, and both had many attentive hearers. The family of the parson in Felsburg also received these brethren in a most friendly manner. Bro. Fuessle had to promise the parson to come again soon to preach a sermon on Sunday morning, which he did. He had, of course, to put on the clerical "Talar." A mighty commotion arose in the village, but a Church officer, who was a "Reformer,"\* surmised that something fearful might lurk behind this preaching, and raised such a storm among the populace that they threatened the parson with banishment if he would again permit Fuessle to preach in the church. When he afterward came there again nobody would entertain him and the people almost trembled for fear!

He had a similar experience in Jemnitz. The first time he met with a very friendly reception and preached to large meetings, but on his next visit he found that the Chur newspapers had published incendiary articles against him and he was unceremoniously transported by the "Waibel"—a police officer—and no one had courage enough to stand by him.

In the same manner he was treated at Hartenstein—his few sermons had stirred up the whole Canton against the brethren. The most incredible insinuations and slanders were spread against them. Within four weeks every door was barred against the preacher.

After the brethren had completed their visits in the upper Rhine valley they journeyed to the Bernese Highlands, whither they also had recommendations. In Ringenburi on Lake Brienz they found a welcome entertainment with an aged lady where the Bishop then preached to a large meeting. From that place they traveled to Niedergoldbach, near Burgdorf, but there was no preaching. On the following day the Bishop parted from Bro. Fuessle, after advising him to make an attempt in the Canton Schaffhausen, then make his abode in Buchs, and from that point to seek entrance in other directions.

In Unterhallau, Canton Schaffhausen, Bro. Fuessle found a very kind welcome with the family Rohm, where he preached twice in the presence of Pastor Fraeunfelder, who thereafter received him most kindly. He also found a welcome reception in the villages Oberhallau, Wilchingen, Gaechlingen, Siblingen, Neuhausen and Uhwiesen—the latter village being in Canton Zuerich. Bro. Fuessle then made his home in Buchs and after he had from this point made several trips into Graubuentden and passed through the above described sad experiences, he sought to find entrance in his immediate surroundings. He was very kindly received by the owner of a sawmill in Atzmoos, through whose influence he was permitted to

---

\* "Reformers" are in Switzerland those who deny the Divinity of Christ and the inspiration of the Scriptures, and yet profess to be members of the Church.



preach in the Pastor's stead on Sunday morning. It was a large congregation, and the pastor thanked him for the sermon. But there was for the time being no further opening in the upper Rhine valley. He therefore repeatedly journeyed into the so-called Klettgau, Canton Schaffhausen, in the Summer of 1865, where he found very good openings. In the Fall of that year he removed to Neukirch, near Schaffhausen, from thence he went forth to serve his appointments and also made several visits into the Canton St. Gallen.

Bro. Fuessle visited Canton Glarus in the month of November. He met with a friendly reception in the city of Glarus, in Nettstall, and Mollis, and had the great satisfaction of preaching to large audiences. He now had twenty different preaching places, which were, however, far apart. The regular service consumed much time and money, but the Lord was with him and blessed his labors abundantly.

Thus the missionary labored as an unmarried man until the Spring of 1866, when he was married and removed to Unterhallau. Soon after, however, a terrible storm of persecution arose against him which culminated in the banishment of himself and wife from Switzerland under the pretext that he was a foreigner, notwithstanding the brotherly mediation of Pastor Frauenfelder and other friends, without receiving any protection from the government of the Canton.

This outcome was greatly to be deplored, for, as already stated, Bro. Fuessle's introductory labors were in many places richly blessed, and if he had not been violently driven away, he would have found entrance in many more places. This persecution was instigated by the enemies of the Cross of Christ, for Bro. Fuessle had scarcely settled himself in Unterhallau, when he received a document full of bitter words and biting sarcasm, that he was not wanted, that the writers and signers were the enemies of all religious societies and that they would use their utmost efforts to drive him away. And they had no rest until they accomplished their wicked purpose. Bro. Fuessle then returned to Wurtemberg. Bro. Jacob Schmidli, who was a native Swiss, and soon after Conference had entered upon the work, was appointed to take his place.

## § 2. Bro. Jacob Kaechele's Labors in Switzerland.

At the second session of the Germany Conference, held in Stuttgart in 1866, Bro. Jacob Kaechele, who had been sent by the Board of Missions from the Canada Conference to Europe, entered upon the missionary work and was appointed to the Switzerland mission. The brethren Jacob Schmidli and Bernhard Beck were also sent thither.

Bro. Kaechele settled in the capital city of Switzerland—Berne\*, and

---

\* Bro. John Nicolai went into Switzerland already in 1852, to inquire where it might be most feasible to begin missionary work. He preached on the 11th day of July in the morning in the Muenster in the city of Berne, where Rev. Schadlin was the chief pastor and gave Bro. Nicolai the permission to preach. In the afternoon he preached in the hall of the "Bruedergemeinde" of the city. But, as it would seem, "the hour had not yet come" to establish a mission of the Evangelical Association in Switzerland.

moved into a small house at the south-western end of the city, near the hotel Mattenhof. He commenced to hold meetings in the work-shop of the carpenter Blau in the Alten Postgasse. A woman, Mrs. Freiburghaus, attended, and the place attracted several other persons, among whom the name of Gobeli ought to be mentioned. This beginning was very feeble and unpromising, but there are still some members of the Church who were then brought in. Meanwhile Bro. Kaechele extended his labors as far as the city of Thun.

In the house of the Stadtdekan Studer—who himself privately held meetings in his house—Bro. K. held his first meeting in Thun, which came to pass in the following manner: One day a woman from Wurtemberg, who was dealing in seeds, came to Thun. Wishing to stay there over Sunday and being in quest of edification, she was directed to the house of Mr. Wilhelm Studer, son of the city parson. Being engaged in conversation she directed attention to the American missionary, Jacob Kaechele, with whom she had become acquainted sometime before. She was quite sure he would be willing to preach also in Thun, if a suitable room could be found. With the consent of the owner of the house, Mr. Dusser, Wilhelm Studer invited Bro. Kaechele, through this seed-woman, to preach at his house. Already at the first meeting many attended, and their number increased with each meeting. Among them was also Parson Studer, who showed himself very tolerant and friendly to this cause. He regarded it as a promising sign of the times that missionariés came from America to assist in the work of saving souls.

Up on Mount Lauenen\* the "Evangelical Society" (Evangelische Gesellschaft), consisting of an association of the more serious Christians in the State Church, held their meetings. Their meeting-place, after some difficulties had been overcome, was opened for Bro. Kaechele, where his meetings were then very numerous attended, and thus the circle of such as heard of these new meetings was greatly enlarged. Partly through inquiries and partly through invitations by those who attended these gatherings, new doors were opened in many directions. From Berne outward the following appointments were taken up: Belp, Muensingen, Zimmerwald, Hubelweide and from Thun the brethren went into the surrounding towns: Oberhofen, Goldiwyl, Hailigenschwend, Homberg, Steffisburg, etc. up into the Bernese Highlands on Wengern Alp at the foot of the Jungfrau; and Beatenberg, Interlaken and later into Simmenthal, and still later into Frutigtal. The meetings of the "Americans" now became known all around. Also in Schwarzenburg and surroundings, Zofingen, Burgdorf and Langenthal the Lord opened a large door and the brethren succeeded in bringing many to Christ.

In the Bernese Highlands their journeys were often connected with great hardships. The exceeding high mountains had to be climbed, for many people live up there. In the winter, especially when snow-storms

---

\* "Landslide" which is derived from "Lawine," the German term for avalanche.

raged, it was often dangerous, and the missionaries sometimes had bleeding feet. The people were very poor, the entertainment and fare in keeping with the circumstances; but the love of Christ was the constraining power which made the burden light. Many persons were converted to God, and as there prevailed a greater degree of religious liberty in Switzerland than in Germany, the new converts could be better cared for from the beginning of the work; congregations could be organized, which gave to the work in this country more solidity at the start.

### § 3. Spreading of the Work.

Until the middle of the year 1867 the Brethren Kaechele and Schmidli labored chiefly above the city of Berne, but the preacher in charge now concluded that the larger places below the city should be taken in also. Bro. Bernhard Beck was then called from eastern Switzerland to take Bro. Schmidli's place and the latter was sent to outposts. Burgdorf, at the end of the world-renowned Emmenthal, was the first point of attack. It was very difficult to obtain a suitable place for the meetings. Finally a locksmith, named Schnell, a former member of a free congregation, opened his house. On the evening of Ascension Day, May 19, 1867, Bro. Schmidli preached there for the first time. It was a memorable evening. The Lord was there in power and many people became deeply affected by the mighty influence of the Son of God. Mr. Schnell thereupon arranged the third story of his house for a meeting-room. The Lord at once gave the increase and a number of souls were converted. Among them was also an elderly, unmarried woman. She was an inebriate, but she was immediately delivered from this bestial vice and led a godly life, whereby she exerted a wonderful influence upon all who had known her. A Sunday-school was organized and the room was soon filled with happy children who sang enthusiastically the lively Sunday-school hymns and listened attentively to the instruction which they received out of the Word of God.

### § 4. Storms of Persecution.

In the "council of the ungodly" it was now resolved that this Sunday-school must be broken up. Bro. Schmidli and one of his teachers were charged in court with conducting school without having a "teacher's patent" giving them the right to do so. The judge examined Bro. Schmidli sharply. He inquired whether Bro. S. held Sunday "school," to which he gave a negative answer and declared that he held *children's worship*, which could not possibly be classified as being a public school within the meaning of the law, because they sang, prayed and read the Word of God with the children. "But you, nevertheless, keep school, as you confess yourself—do you have a 'teacher's patent?'" "No, sir," said Schmidli. "Then I fine you the lowest amount the law allows, that is 30 Francs (\$6), each of you two, and in case of repetition you will get double." Bro. Schmidli then told the judge if this thing afforded him pleasure he

would soon get another opportunity, for he intended to have the Sunday-school already announced for the coming Sunday. These proceedings were immediately reported in the daily papers, which produced a great excitement among the different communities outside the State Church, and vehement attacks were made upon the judge by the secular papers, so that he was very glad when he was finally let alone. He no longer molested the brethren.

Bro. Schmidli also entered Langenthal, where he preached for the first time on June 23, 1867. Soon his meetings became very large and people were converted to God, which, however, stirred up the unbelievers. The opposition became vehement and continued for a long time. Fierce attacks were made upon Bro. Schmidli in the papers. The editors themselves came into his meetings and iniquitously printed garbled passages of his sermons in their papers, but this had the effect of merely making his meetings more widely known.

#### § 5. Beginning in Zofingen and the Surroundings.

On the 11th day of August, 1867, Bro. Schmidli succeeded in laying the foundation for a wonderful work of God in the city of Zofingen. After a long search he finally rented a room from the widow Lehmann in the "Freiharbe." He did not venture to speak of his intentions at first for fear it would be taken from him. He then placed a number of good books in it and went away. After a few weeks he returned. But now the good woman was solicitous to know more about him and inquired of him as to his "business." Schmidli then told her that he was a preacher in the service of an American missionary society, and as such he traveled over the country and preached the Word of God wherever he could find an opportunity. She asked further why he did not preach also in Zofingen. He said he had not as yet found a proper place for it, but if she would permit it, he would cheerfully preach for once in the rented room, whereupon she consented, and on Sunday evening, August 11, he preached, for the first time in that place, salvation through Christ Jesus. It was a small, but a very blessed meeting, and Mrs. Lehmann was one of the first to be converted to God. In this house the Lord wrought great things. The room soon became too small to hold all the hearers and then Bro. Schmidli rented the first story of the house and arranged for holding meetings in it, but this place also soon became too small to hold the people. There was still a large, unoccupied room in the third story under the roof, which extended over the whole house. An application of lime and water did excellent service, and this place served the purpose until a suitable church could be built. In this place the Lord accomplished "signs and wonders." Hundreds of persons were led to their Saviour in that upper room. "Oh, the heavenly feasts, the ever memorable revelations of God's power, the blessed hours of Tabor glory!" exclaimed Bro. Schmidli in a letter, speaking of these meetings.



About this time a remarkable event took place. Several miles away from the city lived a family named Hilsiker. One of the daughters, about sixteen years of age, occasionally fell into a somnambulist state and then proclaimed remarkable things concerning hell and heaven. Before she awoke from this condition she invariably announced the time when she would go into this trance again, at which times great crowds of people would assemble to hear what she had to say. She would especially describe the fearful torments of hell, all of which produced a great excitement throughout the entire neighborhood. Many persons became deeply affected by the descriptions given by this somnambulist, and many of them also came to the meetings and there sought and found Him who can save from death and hell. Shortly afterwards Bro. Schmidli also preached in the neighborhood of this family. The young woman and the whole family were converted to God—and after that those strange trances *never returned!*

Bro. Schmidli had to preach in almost every village in the whole surrounding neighborhood. On Sundays the friends came into the city from all directions, hence already half an hour before the beginning of the service there was neither sitting nor standing room left, for several hundred persons were crowded into the inconvenient room. Penitent persons sought interviews with the preacher, and oftentimes the quarterly meetings only disclosed who and how many had recently been converted.

At these meetings the friends gathered as early as 8 o'clock in the morning and held a prayer and experience meeting, lasting until 9 o'clock, when preaching commenced. Nearly the entire day would be spent in devotional exercises without interruption. Those were times of great grace.

Already after two years this field of labor became self-supporting, and in the third year it became the first circuit on the Switzerland district. It was a pity, however, that on account of the great amount of labor on this work, the wants of the congregations could not be properly supplied, and inexperienced Church officials caused the preacher many cares and difficulties. Some had to be expelled from the Church. Generally speaking, discipline was faithfully administered, and a solid foundation was laid, of which the present flourishing condition of the work gives ample evidence. A number of preachers came forth from here and entered the ministerial work.

In Arburg the brethren also began to preach, but one wicked act frightened the man who had opened his house for preaching and induced him to withdraw his permission for further meetings. The meeting-room was located up two flights of stairs, under the roof. The second stairway led past the barn, which was attached to the house, and was filled with hay and straw. On a Sunday afternoon whilst Bro. Schmidli was preaching he heard a noise outside the door and immediately the smell of fire and smoke came into the room. When the proprietor opened the door the flame from

the burning hay rushed toward him. Fortunately the fire had just begun to burn and could yet be extinguished, but the man burned his hands badly in the effort to put out the fire. Down stairs the only door that afforded an outlet was tightly fastened with ropes. If the Lord had not mercifully watched over this meeting all would have perished most fearfully.

At Muehlethal, near Zofingen, Bro. Schmidli preached in a school-house which was, however, closed against him by his adversaries, but only for a short time. This took place in a very interesting manner. The authorities ordered the leading official of the Church to investigate and report the character of the meetings. This officer, though not favorably disposed towards the meetings, was a man of decided integrity, and the substance of his report was, that since there was preaching in the place a visible change for the better had come upon the people; that the people who belonged to the meeting had quit rum drinking, took better care of their families, paid their taxes, etc. etc., and quickly came the order to open the school-house again. This was a very sensible decision, for "by their fruits ye shall know them."

Greater liberality than prevailed among the members of this work has perhaps, never been found. From the beginning a regular plan was adopted for the collection of missionary money, and extra contributions were given by these people which caused both astonishment and joy. A young sister gave Bro. Schmidli half of the yearly wages she had earned as a domestic, which amounted to 55 Francs (\$11) ! All of them, young and old, strove to outdo each other in the support of the cause of missions.

#### § 6. District Meeting in Thun.

In June, 1867, a district meeting was held in the city of Thun, which was the first on the European mission field. It became to the preachers and attending members a great blessing and encouragement. Twelve different essays were read and discussed, which was very interesting and beneficial. There was preaching every evening and the brethren had grace to proclaim the Gospel with great liberty. The effects were powerful, one morning sixty penitents came forward. The meeting was closed on the morning of the 28th of June, and in the afternoon the brethren went on an excursion into the "Berner Oberland," to take a view of the famous and romantic Alps and glaciers; it afforded them an indescribable enjoyment to survey the wonderful works of the Almighty Creator in this region. In the evening of that day they held a richly blessed Divine service under the canopy of heaven on the Wengern Alp, surrounded by the grandeurs of God's creation. The brethren Fuessle and Schnatz preached the Word with unusual power, so that mountains and valleys echoed and re-echoed with the Gospel sound.

On Saturday evening there was service again in Thun. There were many seekers who earnestly strove to enter in at the strait gate. Sunday was a special day of grace. In the forenoon an experience meeting

was held which lasted from 9 to 12 A. M., during which streams of living water came down from the throne of God. In the afternoon the Lord's Supper was administered, in which 150 guests participated. After that the farewell was given, during which tears of gratitude flowed freely and the hearts overflowed with thanksgiving and worship for all the good things they had seen and heard and enjoyed in this beautiful country.

#### § 7. Beginning of the Work in the Simmenthal.

Friends in America requested Bro. Jacob Kaechele to visit their relatives at Erlenbach, in the lower Simmenthal, so he went thither and on the occasion preached for the first time in Simmenthal. The sermon made a deep impression. The next time Bro. Schmidli was to preach there, which he did August 22nd, 1867, quite a number of favorably disposed people gathered to hear the Word of God, but also many enemies of the Gospel had assembled in front of the house. Worship had scarcely begun when such a tumult and noise was raised outside as made it impossible to sing, pray or preach. Cow-bells, tin pans, horns and similar instruments were employed to make a most deafening noise. Yet this barbarism in nowise discouraged the brethren. Another appointment was made, to be served in two weeks, and then there prevailed perfect quiet, for in the next house lay a man dead! This was a remarkable meeting, such as Bro. Schmidli had never seen before. Before the evening sermon was begun a "Stundenhaelter"—leader of small meetings—by the name of Klossner, who was a member of the "Evangelische Gesellschaft" of Berne, requested an interview, to which Schmidli consented. But how the preacher was astonished when this man attacked the doctrines of repentance and the new birth most vehemently, and asserted that the sermon by Bro. Kaechele had turned two of his best friends into fanatics because they professed to have obtained the forgiveness of sins. He insisted that this must be fanaticism, "because," said he, "I have now been a Stundenhaelter for ten years, have held a meeting every week, have been singing and praying a great deal, and if such an experience were possible then I ought to know something of it, hence the doctrine is, in one word—anti-biblical." Bro. Schmidli then expressed his sorrow that he had not yet experienced this grace and briefly explained to him the way of salvation; but Klossner threatened that if he preached anything not in accordance with the Word of God he would publicly call him to account.

All the room in the house was filled with people on that evening and many more could not get inside. The preacher's text was Luke 19:5. Solemn stillness, the closest attention, deeply affected hearts and great Divine power which finally became irresistible, prevailed during the preaching of the Word. The Stundenhaelter forgot all about his criticisms. During the closing prayer the power of God was still more mightily revealed. Many people cried aloud for pardon of sin, some fell to the floor as if dead and at the close of the prayer no one would arise. Bro. Schmidli

tried to get them on their feet by singing, but the more loudly he sang the more loudly they cried for mercy. Nothing else could now be done but to go from one to another and speak personally to each seeker, of whom there were a great many. When Schmidli looked after the Stundenhaelter (Klossner), he found him with his head under the stove, lying on the floor! He then asked him how he was getting on, when he answered with lamentation in his Swiss dialect: "*I bi de groesste Huechler, I ha g'meint I het Kristethum, aber I ha keis!*" (I am the greatest of hypocrites; I thought I had Christianity, but I have none!) Bro. Schmidli thought this was a good beginning. Whilst the poor man under the stove was groaning, his sister, who was also deeply affected, tried to escape from the meeting through a window, but she stuck fast and had to abandon the attempt; then she fell into a deep distress of soul and before the close of that evening's service she passed from death unto life with shouting. A Swiss "son of Anak," who had been swearing on that same evening that he would never in his life enter such a meeting, fell from the stove upon which he had been seated, upon the floor as if he were dead and was one of the first among those who on that evening pressed into the kingdom of God.

From about 9 till 11 : 30 o'clock the entire multitude remained upon their knees, all efforts to induce the people to rise were in vain. Bro. Schmidli began to feel a great anxiety, for he had never before seen anything like unto this. He had read of remarkable awakenings and manifestations which had occurred in England, Scotland and America, but had never seen such an extraordinary event. Besides, he feared the police might appear and arrest all of them, but he now believes they could not have done so. It was the power of God, and all was under the control of the Holy Spirit. The power of the Most High was in their midst. The scoffers were struck dumb and terror was pictured upon their faces. These hours of Divine power will never be forgotten. Finally he looked upon the Stundenhaelter again and asked him how he was now doing. He said his condition was "trurig," deplorable, and even declared he had committed the unpardonable sin. When Schmidli inquired the reason for this belief, he said he could feel his sins no more, but he felt so happy that he might laugh right out for joy, and all the anxiety and fear of his heart had passed away. The preacher told him then that the sinner would feel like that when the Saviour had set him free. This gave light to the poor man, and before one was aware of it, he was on his feet and commenced to sing with his splendid voice :

"Now thank we all our God  
With hearts and hands and voices."

And this he did himself—the entire Klossner praised the Lord! But now the preacher was helped also, the powerful singing raised the people up from their knees. Klossner and his sister and two others then related what the Lord had done for them. Meanwhile it became midnight, and the majority of those present being in deep distress of soul, no one could be induced



to leave for home. What could be done under these circumstances? Bro. Schmidli concluded to preach a second time, and chose for his text Genesis 32 : 26 : "And he said, Let me go, for the day breaketh. And he said, I will not let thee go except thou bless me." The Lord was wonderfully present, especially during the prayer of the newly converted Bro. Klossner. It seemed as if in this midnight hour heaven came down to earth ! Hearts leaped for joy, and all present would have cheerfully remained all night ; but the preacher thought of his long foot-tour on the coming day—about eighteen miles—and the sermon on next evening, and he succeeded in closing the meeting at about 2 o'clock in the morning

When on the next morning at about 6 o'clock he passed the house of Bro. Klossner, he was met by Klossner with cordial greeting but a very serious countenance. "How does it go with you, Bro. Klossner?" said the preacher. "Why, you can see for yourself," was Klossner's answer leading him into a house near by where he saw a sight never to be forgotten. Instead of retiring to rest these penitent seekers had met there and wrestled, like Jacob of old, with God for the blessing. An aged father, of about 70 years, prayed aloud in this style : "*Lieber Gott, erbarme di miner, ischt kei Gnad me fuer mi so wirf mi huet Morge noch i d'Hoelle abe, I kas nueme us halte !*" (Dear Lord, have mercy on me ; but if there is no more grace for me, then cast me yet this morning into hell ; for I can endure it no longer !) What could be done under such circumstances? The preacher committed these wounded souls into the hands of their crucified Redeemer, turned the further management of the meeting over to Bro. Klossner and went after his other important duties. Over thirty persons were converted in a few days. Only the most necessary temporal work was attended to and the rest of the time was spent in prayer and supplication to God until the last seeker of salvation was converted. The preacher thought within himself that this mighty work must have been an "old evangelical" season. Acts 2 : 46.

#### § 8. Fierce Persecution ; Almost a Martyrdom.

That after such a manifestation of Divine power the devil would rise up and roar, was to be expected. Two weeks after this wonderful event, on the 17th day of August, 1867, another meeting was appointed and Bro. Schmidli expected a richly blessed service ; but a dark night of suffering was to follow. When he came near the place of meeting he was surprised and surrounded by fifteen or twenty ferocious fellows, who had secreted themselves in a woodshed. One laid hold of him by the neck, another broke his umbrella upon him, and the others swore, railed and raved like madmen for five or six miles, until they came near the district-town, Wimmis. The treatment along the way was most shocking. Schmidli's friends had received some information of his capture through a brother who was to fetch him, and they all arose and hastened to his rescue, but when they came up to him and would deliver him by force he besought them not to do so, but they accompanied him and witnessed the inhuman treatment

to which he was subjected. Near Wimmis the road leads over a bridge 40 feet high across the river Simme. There they suddenly caught him, with the intention of throwing him down into the rushing stream, which would certainly have resulted in his death, for there were many sharp rocks in the bed of the river. Although Bro. Schmidli under these circumstances had peculiar feelings, yet a deep, Divine peace kept his heart at rest. He powerfully realized the presence of God and declared to these fiends in human shape, with great calmness, that he was in the hands of his mighty Lord and that without His permission they could not molest one hair of his head. Confounded by this they let their hands drop and he was again safe on the road.

Nearly all the inhabitants of Wimmis had run together and wanted to see this "Stuendli" \* preacher. In the presence of this gathering Bro. Schmidli was treated most shamefully, and he was glad when he was finally brought into a tavern, where these "heroes" rejoiced over their valiant deeds while emptying their beer glasses ! The maid, a neatly dressed Bernese girl, felt indignant over the abominable conduct of these unclean guests, and delivered to them a scathing denunciation, and then hastened, full of pity, into the cellar to procure some refreshment for Bro. Schmidli, which he, however, declined with thanks. The good Lord will reward the sympathy of this noble soul with his servant, in accordance with His promises. Finally also his reverence, the local pastor, appeared, who was the *shepherd* of these scabby sheep. He pointed his finger at Schmidli and asked : "Is does de Moensch ?" (Is this the human being ?) He then offered to lead Bro. Schmidli into jail, but his people did not permit this ; then he also waited until a policeman arrived, who roughly grasped Bro. Schmidli's arm and hurried him into prison as if he were a criminal. But Schmidli had the great honor, which is seldom accorded to a criminal, that the parson walked along at his side and exhorted him to bear the punishment which had overtaken him so justly for intruding himself so uncalled for into this Christianized section of the country, and to cease in the future from such conduct ! The jailer then searched Bro. Schmidli, took his watch, money and books into his care, brought him into an upper story of a mediaeval castle and lodged him in an unclean cell, whose only window was well protected by an iron grating. A straw-sack in a corner was the only piece of furniture and his company consisted of hosts of bloodthirsty vermin ! The preacher now began to think of Paul and Silas in Phillippi, and how much he was favored as compared with these men of God. His back had not been cut to the quick with the scourge, although he had received many hard blows ; his feet were not put into the stocks ; withal he had a bundle of straw to rest upon ; he had for companions hosts of lively insects ! He praised God aloud and sang with all his heart into the starlit night :

---

\* A designation applied to such as held religious meetings in private houses.

"Jesus, lover of my soul,  
Let me to thy bosom fly,"

and glorified his Saviour that He had drawn him to Himself in his youth, brought him to the knowledge of the truth, given him His Spirit and life and had preserved him from the great misfortune of languishing in a cheerless prison on account of sins committed. It was to him a night never to be forgotten.

It was the purpose of the enemies to keep him thus incarcerated for a number of days, but upon his earnest protest against his illegal arrest and imprisonment the jailer brought him before the judge, in whose presence he repeated his protest and informed him that he was in the employ of an American missionary society. His Honor was quite polite, and informed Schmidli that late in the night charges had been handed in against him as being a disturber of the peace because he had two weeks ago preached until after midnight, which was a violation of the section of the police law, which requires that after 11 o'clock P. M. all taverns must be closed and all noise must cease. Bro. Schmidli freely admitted that the services continued exceptionally long, but contended that it was impossible to place this under the law for the regulation of taverns. Upon this the judge inquired after the doctrines of his Church, which offered him a good opportunity to present to his Honor, and others who were present, the necessity of their conversion to God. Whether it was his youthful appearance (he was but 22 years old), or the modest and yet fearless defense, or the short sermon—at any rate the judge released Schmidli upon his word of honor that he would again appear before the court in two days thereafter. It is impossible to describe the feelings that now swayed Bro. Schmidli's heart; he praised God from the depths of his soul for His help in time of need.

During the dark night when Bro. Schmidli was in prison a sister ran from Erlenbach to Thun where he resided—a stretch of about fifteen miles—and informed his landlord of the arrest, who then telegraphed to Bro. Kaechele in Berne. Thus the love to God and His children makes heroes of His weakest instruments. But great was the surprise of the preacher in charge when he arrived in Thun with the first train and was climbing up the "Lauenen" dripping with perspiration—to see Bro. Schmidli, free and happy, coming to meet him! They now discussed the affair thoroughly and arrived at the conclusion to sue those men at law. When Schmidli again appeared before the court on the second day he proposed the postponement of the trial until the case he intended to bring could be heard, to which the court agreed. Schmidli's attorney then handed in heavy charges against fifteen of the men who had arrested him. The judge, who feared the results of this charge, tried to settle the matter in a peaceable way and requested Schmidli to appear with his persecutors on an appointed day before court again. But as his attorney had no time to attend court on that day Bro. Schmidli had to come alone. Under these circumstances the word of the Lord, Luke 12 : 11, 12, became exceedingly precious to him.

In earnest prayer he told the Lord all about his weakness and inability, and supplicated Divine assistance and guidance; he was wonderfully strengthened, being conscious that the Lord himself would undertake his cause. Thus he stepped into the courtroom where his persecutors were already present. At first the judge tried to intimidate Bro. Schmidli by saying that it would be best for him to withdraw his suit, because there was no prospect that he could win it, that public opinion was against him, he would have to pay heavy costs, etc. Upon this Bro. Schmidli declared that he well understood that he would hardly get justice in this neighborhood, and this would leave him the only alternative to carry the case to the supreme court; and as to the costs he would not consider them because he was serving an American Church which would pay all the costs for her missionaries. This attitude from such a young man his Honor had not expected, whereupon he turned to the persecutors and requested them to settle this matter at all events with the preacher. This had the desired effect. Being "converted" in their way they prayed Bro. Schmidli to come outside to the court-yard to settle with them peaceably, but he refused. These "Christians" quoted passages of Scripture against him, as for instance: "Love your enemies, bless them that curse you," etc., and declared that such a pious man as he claimed to be, should at once agree with them; but he told them that they had forgotten another passage which says: "With what measure ye mete it shall be measured to you again." When they saw that their biblical erudition was defective they prayed for mercy on account of their families!

Before the judge Schmidli declared his willingness to withdraw the suit upon the following conditions:

1. That the charges against him be withdrawn.
2. That his persecutors publicly confess their wrongdoing.
3. That they molest the Evangelical preachers no more in the future.
4. That they pay all the costs.

These were bitter pills to swallow, but finally they consented. No doubt the hand of the Lord ruled in this matter, for in this wise heavy costs were avoided, much precious time was gained and, what was of the utmost importance, the work of the Lord would not be hindered in the future.

From this time forth the work of God spread wonderfully, doors were opened on all hands and many precious souls were turned to the Lord.

### § 9. A Second Lawsuit.

Bro. Schmidli published a report of his arrest in the *Evangelische Botschafter* in which he also devoted a paragraph to the visit of the local pastor at the the hotel at Wimmis, which read thus: "Is it not necessary to preach the pure Gospel when the clergyman takes the lead in rushing on to hell? The good Lord have mercy upon such shepherds and such sheep!" Upon this a lawsuit was instituted against Schmidli by the



Church officials at Wimmis, for slandering their pastor, who was also an officer of the state. The attorney advised Bro. Schmidli to apologize to those officials, which he, however, decidedly refused to do. The lawyer undertook the case reluctantly, as in view of the stringent laws against violations by the press, and the fact that the parson was also an officer of the state, he had no prospect of winning the case, and also informed Bro. Schmidli that he might possibly be imprisoned. Schmidli now had a time of sore trials and also many advisers, one of whom even advised him to take his flight to America! But being conscious that he had written nothing but the truth, and having the precious promise: "I will guide thee with mine eye," (Psalm 32: 8), he committed all to the Lord. And lo! one Sunday morning the letter carrier brought him a few lines from his attorney, saying: "I congratulate you upon your winning the suit. Your plaintiffs have to pay a fine of 25 Francs to you and pay the costs, excepting my claim which amounts to 105 Francs."

Bro. Schmidli could preach on that Sunday with great freedom, for the Lord had again so wonderfully delivered him.

#### § 10. Progress of the Good Work.

The brethren George Vetter and Gottlieb Gaehr were sent to Thun in the year 1868-69, where at that time and for several years afterward, the work was of much greater importance than in the federal city of Berne. New openings also took place. Bro. Kaechele had, by agreement with the Methodist brethren, taken Schwarzenburg and other places off their hands. Now the brethren had besides Thun twenty-two regular semi-monthly appointments. During this year a beginning was also made in Saanen, 36 miles above Thun. Bro. Gaehr went there the first time. After he had held a meeting with a number of emigrants on Saturday evening in Allmenden, he walked about 30 miles on Sunday to Saanen. After that Bro. Vetter also preached there. There arose much contradiction, but truth gained the victory, and many souls were brought to Christ. This place became a regular appointment which has for a long time been supplied with a preacher.

The city of Berne and surroundings was that year served by Albin H. Beck. From the Bundesgasse the meeting was transferred to the Gasthof Zum Baeren (Hotel Bear). The hotel business was carried on in the lower story, where carousing, games, drinking, swearing and all manner of wickedness was carried on in full blast, and the visitors of the meetings were necessitated to pass by this turmoil, the door being open, to the place of worship. In the first and second stories the landlord and his family lived. There were also other rooms for guests, and in the back part of the house, up two flights of stairs, was the meeting-room. In the fourth story lived the family of Bro. Kaechele and the single preacher. These circumstances need no comment, but from necessity this condition of things remained thus for several years longer,

Bro. Schmidli now resided in Burgdorf, but also served Langenthal. This field of labor consisted of fifteen appointments, as follows: Zofingen, Langenthal, Hirschtal, Muehlethal, Arburg, Niederwyl, Rohrbach, Strengelbach, Alte Strasse, Hutwyl, Koelligen, Nerkheim, Muhen, Lupfig and Basel. This was the so-called Aargau mission.

At the fourth session of the Conference the name of this charge was changed and Bro. Schmidli received Bro. J. Michael Hurter as his colleague. They served twenty-seven regular appointments.

In the year 1869-70 Bro. Jacob Knapp helped Bro. Schmidli on the Zofingen mission, which had increased to thirty-seven appointments, and was fifty-four miles long, to say nothing of its width. Awakenings and revivals took place during the entire Conference year on nearly every appointment. But this stirred up persecution, especially in Ruederthal, Holzingen and Koelligen.

A bad man in Rued threatened Bro. Knapp to break his legs if he should happen to meet him; but when Bro. Knapp came there again that same man had broken both of his legs by a fall from the hay-mow! At Koelligen windows were smashed and cat-calls were heard. At Oberburg near Burgdorf, they attempted to use the fire hose against the meeting, but the individual who held the key to it was visited by death in his family, which frustrated the evil design.

This was a very stirring but also a richly blessed conference year on this field of labor. Most wonderfully did the Lord stand by His servants during this time.\*

### § 11. Zofingen Becomes the First Circuit.

At the fifth session of the European Conference (1870-71) Zofingen mission was changed to a circuit and supplied with Jacob Schmidli and Gottlieb Hofer. This was a year of trials for Bro. Schmidli. His colleague, Bro. Hofer, who was a very pious and devoted young man, died of a fever, on Good Friday, 1871; † Bro. Knapp, the neighboring preacher, was soon after called into the German army to fight the French, and thus Bro. Schmidli was compelled to serve his own field alone, and also take charge of Bro. Knapp's work. Besides this he had to undertake the Colmar mission in Alsace. But this overwork caused his health to fail rapidly.

### § 12. Beginning in Frutigen Valley.

During the conference year 1868-69 Bro. Klossner frequently made visits to the Frutigen-Thal. In 1869 he and Bro. Conrad Zwingli were received

---

\* In the year 1874, Bro. Knapp was again sent to this field, which was then a circuit, after he had been compelled, as a soldier, to go with the German army into the war against the French, and he now had for three years revivals and conversions without intermission. He received in one year as many new members as did the whole Switzerland district besides this circuit.

† Bro. Hofer was the first who died from among the preachers on the European work.

as ministers. The upper part was taken from Thun and Simmenthal, Frutighal and Oberland (which now constitute four fields of labor) were given to Bro. Klossner. At nearly every one of his appointments he was threatened by deadly enemies, but in spite of all this the work made progress at all points.

Those years were the richest harvest-years ; hundreds of persons forsook the ways of sin and were soundly converted to God ; many joined the Evangelical Association. How faithfully and piously did most of the members live in those times ! It seemed as though a new era was dawning. Church discipline was faithfully administered. Profanation of the Sabbath, neglect of prayer-meetings and all kinds of transgressions were punished. The members were trained to support the work, and strange as this had been to the Swiss, they now contributed their offerings most willingly.

### § 13. District Meeting.

The preachers on the Switzerland district held their district meeting in 1869 in Zofingen. This meeting was abundantly blessed from its beginning to the close. The essays were subjected to a keen criticism, but botherly love prevailed throughout the discussions. The little host of "soldiers of the Lord" were together as "one heart and one soul," and whilst they discussed the different essays the light of truth shone upon them. The well attended services were richly blessed, especially the Lord's Supper on the Lord's day. This meeting afforded great benefit and encouragement to these ministerial brethren who are posted on the field of battle against the powers of darkness. After the close they returned to their charges with renewed strength and intensified zeal to work for the Lord.

### § 14. Gottlieb Hofer.

This brother was the first among the laborers appointed on the European mission work whom the Lord called away to the rest which remaineth for the people of God. He was born March, 1838, in the Canton Aargau, Switzerland, and there he also found peace in the blood of Christ. His subsequent life proved clearly that he had become altogether the Lord's possession. When the Evangelical missionaries began their labors in Langenthal in 1868, he also attended their meetings and joined the Evangelical Association with all his heart. He had already for some time realized a desire to labor in the vineyard of the Lord, and now he believed that the Lord had opened the way for him. The Conference in Stuttgart received him into the itinerancy and appointed him with Bro. Schmidli to Zofingen and surroundings. Here he proved in a short time to be a diligent and faithful minister of the Gospel. On March 31st he was severely attacked by a fever and soon thereafter finished his course on April 7th, 1871, in the triumph of faith.

### § 15. Ascension Day Meeting.

The brethren in Switzerland commemorated the ascension of the Lord on the beautiful tract of land called Neuhaus. The grove was beautifully

decorated and an inscription at the entrance invited every one to open the heart to the Lord and to serve Him. Early in the day the people came from all directions and soon the inspiring songs of choirs and congregation were heard, whereupon the voices of the messengers of salvation followed. In the preaching of the Word of God every condition of heart was dealt with and the cause of missions was also remembered by a good collection. The spirit of the meeting was an exalted one. It could well be said that the flames of love unitedly rose up to the glorified Son of God. This blessed feast afterwards resulted in very excellent fruits.

#### § 16. Times of Refreshing.

The brethren on the Switzerland district again felt the need of edifying and strengthening each other during the interval of the Conference year in order to pass through all the numerous conflicts and troubles incident to the work in the vineyard of the Lord. Hence they met as a district convention in the city of Berne. They read and discussed twelve different essays, which indicated great industry and earnestness of purpose by the essayists to enter into the depths of godliness. This meeting was a time of refreshing from the Lord. Soon after this meeting the work of the Lord broke out again in many directions. At Zofingen about forty persons were converted to God, among whom were aged persons, fathers and mothers, and young people. During the Conference year fifty-eight persons were received as members into the Association, of whom the Lord afterward called several into His vineyard. At Basel sixty persons professed to have found the Lord. And there was also much seeking and agonizing among the members for a deeper work of grace, which is always a very promising indication of the presence and operation of the Holy Spirit in a congregation.

#### § 17. Victories!

The brethren J. Klossner and Fr. Vetter, with Bro. Jacob Kaechele at the head, had the privilege of obtaining many glorious victories in the Bernese Highlands, and were, for this reason, very much persecuted. Their lives were frequently endangered, but they were repeatedly almost miraculously delivered from their enemies. Bro. Kaechele dedicated a chapel in Riederswald free of debt, which was named Immanuel's Church. At a quarterly meeting about eighty persons were received as members into the Association, and at three different places about eight hundred communicants received the Lord's Supper. Several of the other brethren also had excellent success on account of which they rejoiced in the Lord.

#### § 18. A Blessed District Meeting.

The brethren of the Switzerland district met this year, 1872, in Colmar, Alsace, to hold their district meeting. The main topic this time was biblical sanctification. Their object was to obtain more light on this cardinal doctrine of the holy Scriptures, but more especially to pray for this state of grace, in order to its realization. These brethren were together



with one accord, longing for this one thing, namely, to become clothed with power from on high and to obtain the perfect love of God by the outpouring of the Holy Spirit. They laid themselves at the feet of Christ and the Lord graciously received the offering and blessed His servants above all their asking and thinking. After this meeting many awakenings took place. A large number of sinners were awakened from their carnal security and inquired the way of salvation, and seekers of salvation pressed through into full peace. Many children of God felt painfully the remnants of moral depravity. They longed, therefore, for full salvation from all sin, prayed for pure hearts and consecrated themselves entirely to their Saviour for His service and glory in time and eternity. If any among the many victories of conversion and sanctification afterwards proved to have been unfruitful blossoms, as in case of fruit trees in Spring time, which appear beautiful as snow-balls in their beauty, but drop off when a frosty wind passes over them, yet most of them remained faithful and proved by their godly walk that they were the Lord's possession indeed.

#### § 19. Bro. John Walz's Reports concerning the Work in Switzerland.

In the year 1872 Bro. John Walz was sent as presiding elder upon the Switzerland district which then numbered thirteen fields of labor. At that time Bro. Klossner visited Thurgau from Glarus, and this whole work was then called East Switzerland mission. Bro. Klossner's meetings were well attended and several persons were awakened. The people liked his lively manner of preaching, he made himself very acceptable also in private conversation. Whenever Bro. Walz came there to hold quarterly meeting the congregations were very large.

In 1873 Thurgau was taken from Glarus and Bro. David Steiner appointed to the Thurgau mission. He was a very serious and positive man, from whose lips no jest was ever heard. He had a strong desire to save souls and hence led many souls from sin to God. As he was afflicted with consumption, death and eternity seemed always to appear in his view and he often spoke of dying. Finally Bro. Walz told him, there was no special haste yet for his dying, he should endeavor yet to do the work he could and postpone dying until the time had come! But clear and faithful as were his sermons he could not please everybody; and because he was not so vivacious and pleasant in his preaching, as had been his predecessor, some few thought his sermons were but "head-sermons," and lacked the unction of the Holy Spirit. Yet people gave him the best of testimonies concerning his piety, and all who were in earnest about their salvation also loved his preaching. Conversions took place, but a fiery persecution also broke loose, of which the following are a few shocking examples:

At a certain time when he was on his way to his appointment a number of ruffians fell upon him, pushed him to and fro, maltreated his arms in such a manner as to almost tear the flesh from the bones; threw

him down, leaped upon him and otherwise abused him. Bro. Steiner says that he realized whilst he was in the power of these bad men a very peculiar feeling of deep soul-rest and felt a divine peace whilst it seemed as if his body was in the hands of devils. Two of those ruffians were in such fury as he had never before seen. Whenever they had left him for a little while they would approach again and renew their satanic attacks. But when at the next quarterly meeting thirteen newly converted persons joined the Evangelical Association Bro. Steiner was so happy and full of joy that he said to Bro. Walz : "For thirteen such stout Thurgau men I am willing again to be thus pinched and abused." The quarterly meetings were real divinely blessed feasts. But whilst the grace of God was revealed so mightily among God's people and sinners were converted, the rage of the wicked increased. At a time when Bro. Steiner returned from his appointment he was attacked by a wicked factory laborer who struck him with a club so savagely that he fell half-dead in the road where he remained in a helpless condition. This wicked wight said next morning boastingly in the factory : "I gave this Stuetli priest enough last night, he will never preach again !" Scarcely had he thus boasted when the "Land-jaeger" (constable) came upon him and led him into prison ! The physician who was called to attend Bro. Steiner, declared that he was in a critical condition, which induced several brethren to prefer charges against the would-be assassin. The Court sentenced him to several months imprisonment, to pay a fine of 250 Francs to Bro. Steiner and also the costs. From that time forth this brutal persecution ceased, and the brethren experienced glorious times.

"We had a courageous little host," says Bro. Walz, "who confessed Christ and stood up for His cause. At a certain time our conversation turned upon the point that we ought to get a new church, because the rooms in dwelling houses were altogether too small to contain the meetings. This was at once received favorably by all. One brother then gave a building lot, others brought the stones, etc., and when after a few months I came around again to hold quarterly meeting I could already dedicate a suitable church. All of them labored harmoniously together to build a house for the Lord, and thus hearts and hands and the house were consecrated to Him !"

In the Bernese Highlands and the Frutig Valley they had times of refreshing, whilst the brethren Samuel F. Maurer and Frederick Vetter labored there. Many souls were brought to God, who served Him zealously. They had a special delight in singing the hymns contained in the *Viole*, a small German hymn-book, with the American refrains and choruses, which they learned from Bro. Christian Kuenzli from Ohio, who was there on a visit.

The bloody persecutions had already ceased when Bro. Walz labored there, for several culprits had been severely punished on account of their

brutality. "So far as I know," says Bro. Walz, "only a few brethren were beaten at Meiringen whilst I was yet there."

We will permit Bro. Walz to relate in his own peculiar way the following remarkable event :

"I will yet relate an occurrence which causes me joy and awakens gratitude to God whenever I think of it. On a Whit Monday we had preaching and sacrament at Goldswyl, near Interlaken. The house in which we had our meeting stood in a garden, about six paces back from the street, and our meeting room was in the first story. Long before the meeting commenced a crowd of wicked fellows gathered on the street ; the members and such others as wished to attend the meeting were scoffed at. During the progress of the worship this crowd was very restless and loudly threatened how they would "give it" to the "Stuendli priest." I noticed that our friends began to be afraid, but especially because they feared for me, as they afterward confessed, for they knew that if the mob carried out their threat I would fare badly. I exhorted them whilst preaching that they should not fear but look to God in earnest and believing prayer, which they did, and mighty groanings arose from the deep of the oppressed hearts, to the Most High. At this juncture a tavern-keeper with a small farmer's wagon, drove into the crowd, stopped and said : 'That Stuendli priest must be fetched out here.' With this he alighted and went toward the meeting room, the whole crowd following him. As they approached the door some spoke out : 'But he can preach !' whereupon another remarked : 'Yes, all these 'Stuendli' priests can preach better than our parsons.' As they spoke thus the door was opened and the boastful tavern-keeper stopped right there in the open door with the whole mob behind him. I had for my text Acts 10 : 42-48, and was just then explaining how the disciples spoke with tongues and glorified God. I said, we must praise God with the heart, but also at times, in order to defy the devil, shout aloud, 'Glory be to God ! glory be to God !! glory be to God !!!' As I thus shouted three times aloud the tavern-keeper fled and the entire crowd ran after him ! But now we had a glorious victory ! The enemy was defeated, and whilst we partook of the Lord's Supper showers of blessings and heavenly comfort came upon us. O how near was heaven ! O blessed seasons in the service of the Lord "

Bro. Walz had four blessed years, from 1872 till 1876, on the Switzerland District. The remarkable unity and love which reigned among preachers and people during that time was a great joy to him.

#### § 20. Shocking Treatment of a Brother and Disturbance of a Meeting.

Two incidents that occurred during the Conference year 1871-72 deserve to be noticed here. Whilst Bro. Conrad Zwingli served in the Highlands he had an appointment on an evening in the Obersimmen Valley, near the village Luk, called "unter der Fluaeh," at the house of Jacob

Zbaeren, but being prevented by some circumstances, he sent a young brother named Abraham Allenbach, who was often employed in an emergency, and at a later time also entered the ministry, in his stead to hold the meeting. When, on the 19th day of March, 1872, Allenbach attempted to preach there, he was surprised in the midst of his address by a mob of drunken men, who pulled him out of the house by the hair and intended to throw him into the Simmen Creek, in which they however failed. Then they fastened him between two horses and thus made off with him to the next tavern. There they placed him on a table where they abused, struck and spit upon him. Then they took him to another tavern where he was treated in the same manner. Finally they dragged the badly abused man off to the Castle Blankenburg, where he had to lie in prison all night with torn clothes and a bleeding body and in great pain. Bro. Zbaeren, and his son, who attempted to protect Bro. Allenbach, were struck with fists and kicked in such a manner that they had to desist and leave him to his fate. Even the Pastor of the place, who attended the meeting upon invitation, was roughly insulted when he exhorted the ruffians to be quiet. It was probably a few months later when Bro. Christian Kuenzli, from the Ohio Conference, held a meeting in Reidenbach, near Boltigen, in the Simmen Valley. A crowd of base fellows had been induced to fetch a fire engine, whose wheels had been wrapped with rags in order to prevent all noise, before the house and began to play the hose upon the meeting with full force. The grandmother in the house could save the baby in the cradle from death only by throwing herself over it and thus warding off the stream of water.

Of course in both these cases prosecutions were instituted, and the miscreants were severely punished. The suit against those who so brutally maltreated Bro. Allenbach brought them a fine of 1,000 Francs by the Supreme Court of Berne.

In some sections of those highlands the missionaries were frequently in danger of being killed, but through the powerful preaching of the Gospel a great change for the better has taken place. Many of those rough mountaineers were converted to God. The Evangelical missionaries became the instruments in the hand of the Lord to save many of these morally depraved and ruined people who had been utterly neglected by their parsons. They became new creatures and began to lead a new, godly life.

It has been stated as a fact that some years later the representatives of these highlands, who sat in the High Council at Berne, which is the supreme body in the Canton of Berne, stated in a public session of said Council, that since the Evangelical preachers had entered and were laboring in those parts a remarkable change had come upon the people, so that drinking, fighting, thieving, murder and crimes generally had lessened in such a degree that scarcely any one was now brought to the penitentiary, whereby a great amount of expense was saved to the state. This statement



made a remarkable impression upon that august body of councilors in favor of this mission work.\*

Compared with former times the brethren can now labor almost unhindered. "The darkness is now past and the true light now shineth." O that the zeal in rescuing souls may also increase in proportion to the greater opportunities.

#### § 21. Further Progress of the Work in the Bernese Highlands.

Bro. Frederick Vetter reported from the Bernese Highlands mission in 1872, as follows: "The Lord is working wonderfully on this mission. At the twelve appointments which I have to serve we have large meetings. At a few places awakenings have taken place and many persons have found the pearl of great price. Many children of God are also seeking full salvation from all besetting sins. I expect great things from the Lord."

Thus the Lord blessed also the labors of many of His servants on other fields in Switzerland at this time, of which, however, no definite reports were obtainable.

#### § 22. Conclusion.

In the year 1875 the number of members in Switzerland was 2,425. The work gained continually in stability both inwardly and outwardly. About that time a number of Church men held a convention to consult together concerning ecclesiastical matters in Switzerland. During their discussions and transactions they were obliged to confess among themselves that among all Christian denominations the Evangelical Association was laboring with the best success in Switzerland. By this time a number of clergymen and laymen in the State Church and other confessions offered a fraternal hand to the brethren and cherished the spirit of unity.

---

\* These facts were also stated to the author in 1879 while on a visit to these highlands.

## THE EVANGELICAL ASSOCIATION IN ALSACE-LORRAINE.

### § 1. Incipient Movements.

It will scarcely be necessary to prove here that the religious—or irreligious—conditions which we have already observed in Germany and Switzerland also prevailed in the naturally beautiful provinces of Alsace and Lorraine, hence the motives which led to the founding of a mission there were the same as with regard to those other countries. From there also came the Macedonian (Alsatian!) call to the Evangelical Association: “Come over and help us.”

Bro. Jacob Schaeffe, who was a native Alsatian, a member of the Illinois Conference and an untiring laborer in the vineyard of the Lord, felt moved in his spirit, in the year 1866, to visit his fatherland and relatives in order to accomplish among them all the good that he possibly could. He was received in the most friendly manner and was even permitted to preach in some churches; he found many souls hungering and thirsting for the pure, living Word of God. He then proposed in the *Christliche Botschafter* that a mission be established in Alsace, which proposition found much favor.

At the close of the European Conference held at Reutlingen, in the year 1868, when Bishop Esher announced the appointments, one of the announcements was: “Strassburg, John Philip Schnatz.” Thus the mission of the Evangelical Association in Alsace was opened and supplied, we may add, well supplied. Both the Bishop and Bro. Schnatz were moved to tears on the occasion. Strassburg was then under French authority; Bro. Schnatz knew how difficult it would be to commence his mission labors there. With the Bishop it may have been tears of deep sympathy with the missionary, but also tears of joy that the Evangelical Association was now to begin preaching salvation through Christ in his native land.

Bro. Schnatz went first alone to Strassburg in order to secure a dwelling for himself and family. Through the friendly assistance of Mr. Theodore Krueger, the American vice-consul, he succeeded in obtaining a house. But when he applied to the Prefect for permission to hold religious meetings it was refused, and he had to be content to begin with private gatherings in his house, where, however, but nineteen persons were permitted to attend. This the authorities regarded as not being dangerous, as a kind of family festival! There was soon a sufficient number, nineteen persons, who formed these meetings. They had such times of blessing that they afterward expressed the opinion that these small assemblies had been rather better than later on when hundreds met together.

Bro. Schnatz now applied to the French Government at Paris for the desired permission, in which effort Mr. Krueger assisted him very effectively. The American Consul at Strassburg, Mr. Robinson, and General Dix, the American Ambassador at Paris, also seconded his application with the foreign department of the government, and the committee of the "Eglise Libre" of the department of the Interior. Pastor Fish of the Wesleyan Church in Paris, also wrote him a very friendly letter of encouragement from Paris. After having waited, hoped and feared for several months the brethren Schnatz and Wollpert contemplated in all seriousness traveling to Paris themselves and waiting personally on the Emperor, Napoleon III, when finally, a week before Christmas, 1868, the American Consul called at Bro. Schnatz's and communicated the joyful news that permission was granted to hold meetings. The joy of the missionary over such a Christmas present was indescribable. He shouted aloud over it to the **glory** of God and his Saviour Jesus Christ.

But a larger room for meeting was now needed. He went forth to find one and came to No. 19 Metzger-Giessen the former Hotel du Cerf (to the Deer), which the carpenter, Mr. Klein, was altering to dwellings; he was just about changing the beautiful room "Metzger-Zunft-Stube" (the Butcher Society Room) into dwellings when Bro. Schnatz met him and after a short inspection rented that room and also a dwelling for the family, fronting toward the street.\*

However the missionary could not begin his meetings in the new locality immediately, for the Prefect was entitled to grant the permission thereto officially, and to do this he could not immediately persuade himself, but finally he gracefully concurred. He was not a little displeased because the permission to hold meetings had been obtained "over his head" by competent men from the highest authority, but this was a good thing, else the same enemies who had previously induced the Prefect to say no, would have effectually used their influence again, but at any rate their arm was not long enough to reach to Paris and they had to submit. Thus the Lord helped his servant.

In this locality Bro. Schnatz and his successors held meetings until in after years a church was built. In the lower part of the building, alas! a beer saloon was kept which caused much unpleasantness; but the Lord was with His people and blessed them even beyond their asking or expectation; only eternity can reveal all the good that was accomplished in that locality.

---

\* Sister Schnatz had a very impressive dream before they had been appointed to Strassburg, in which the family was on a journey toward a French city and had there taken lodgment in a hotel with a large yard in the center. When she now saw the Hotel du Cerf she was greatly surprised and said: "This is what I saw in my dream; now my dream has become entirely true." Dreams are not always mere fancy. Really it is small wonder if a faithful preacher's wife sometimes gets a diminutive revelation in this manner.

During the time when Bro. Schnatz waited for permission from Paris he preached also outside Strassburg at Wangen, Bischweiler, Oberhoffen, and Baldenheim, (native place of Bishop J. J. Esher). In Bischweiler he found a true friend in Parson Vogt, and was permitted to preach every two weeks in the young men's meeting room in the parsonage, at which meetings the Parson served as organist, and thus assisted the singing! This good Parson had become so well disposed by reading the *Christliche Botschafter*. His favorable influence reached even into Strassburg.

At Oberhoffen, whither Bro. Schnatz had been recommended by Bro. Christian Schuster, of Green Springs, Ohio, he was permitted to preach in the church, the first time on Sunday afternoon instead of the vicar, and the second time he preached upon the request of the consistorial-president; on Advent Sunday he preached the official sermon in the latter's place. He recommended Bro. Schnatz as a colleague from America. The church was crowded with people each time who were intensely devotional. Of course he had to preach in the official gown.

After Bro. Schnatz had received permission to labor in Strassburg and besides preaching had also established a Sunday-school, he could no longer preach outside the city on Sunday and hence concluded to open a week-day service in Oberhoffen on an afternoon, as had been done in Bischweiler and at other places. But Parson Held did not like this and said to him: "My pulpit is free to you on Sundays, but week-day services—that won't go." But as a suitable place could not be obtained Oberhoffen had to be abandoned. But the missionary pressed forward to Duerenenzen, Colmar and other places on the upper Rhine, in the lowlands to Hunsbach, Weissenburg, into Rhenish Bavaria to Bergzabern, and into Lorraine and Lorenzen; thus the good seed of the Divine Word was sown which will bring forth its fruit.

Many doors were opened. Bro. Schnatz preached almost every evening and traveled great distances on foot. He had to preach in small rooms crowded with people, where the air was usually vitiated. At one time in a farmer's house the light ceased to burn in spite of the use of the snuffer and all efforts; when a window was opened they revived. That such poisonous air is very hurtful to the preacher is self-evident, as was exemplified in the case of Bro. Schnatz.

During the Franco-German War Strassburg suffered a long and severe siege. Of course many hardships and sufferings were endured until the city was surrendered. Bro. Schnatz was thereby cut off for a long time from the support of the Missionary society, but the Lord helped often and wonderfully. Of this we give the following example:

A youthful candidate for the ministry brought 50 Francs to the missionary for his own use and 50 Francs from his father, because they knew that his support from without was cut off by the siege. Upon being asked: "But in case we should perish in this war who then shall pay this money back?" the answer was: "Have no care about that, only you stay with us;



in these perilous times we need every praying man." At the close of the war the young man made a present of this money to the mission and his father donated his gift to the chapel building association.

After the siege had lasted several months and the inhabitants of the city suffered great destitution a deputation arrived at the German camp from neutral Switzerland, led by the philanthropic Colonel Von Bueren and obtained permission for the free departure of the women and children from the beleaguered city, many of whom found a friendly reception in Switzerland. Bro. Schnatz and family, who had been frightened by the explosion of a bomb in their house, now availed themselves of this opportunity, left the city and went to his father-in-law in Wurtemberg until the siege was over. Being a foreigner he was permitted to move with his family out of the city. Bro. Schmid, his colleague, however, remained until the siege was ended, and served the congregation as well as the circumstances permitted. As it was, the departure of Bro. Schnatz had an unfavorable effect upon the little Church, so that at his return it practically had to be reorganized.

### § 2. Chapel Society.

The meeting-room in the old hotel was not attractive at all, the saloon business being carried on below and the room being up one flight of stairs, and yet it soon became too small. The membership in 1870 amounted to sixty, and about three hundred persons attended the meetings. On January 25th, 1870, the members were divided into four classes and four leaders were elected. Already in November, 1869, a chapel building society had been organized and ten collectors were appointed, who at the end of the month had already gathered 300 Francs. This society helped a great deal toward the erection of a church later on.

After serving five years with blessed success in Strassburg, Bro. Schnatz was called to America in the Spring of 1873 in order to labor there as collector for church buildings in Europe. At his departure from Strassburg much sorrow was manifested in the Society. Bro. Conrad Zwingli became his successor in Strassburg.

### § 3. Beginnings in Colmar.

On April 13th, 1871, the brethren Jacob Kaechele and Jacob Schmidli went to Colmar in Alsace. The great war had just closed, the regular railway trains were not yet running from Basel to Colmar, but money and kind words opened a way through. The depot in Colmar was as yet under military supervision, the brethren were strangers and had but few connecting points. The frivolous Alsations had by this time forgotten their dances; their vacant dancing halls were offered for rent, and the brethren hired a beautiful one! Next they went to the police director to ask permission for holding worship in it. This German officer treated them very politely, but was sorry he could not grant their desire. From his expressions they came to the conclusion: "He that asks long will go amiss long." On the 4th day of May, 1871, Bro. Schmidli held his first meeting in that hall,

not finding the least difficulty with the authorities, on the contrary many soldiers came into their services. The meetings were quite well attended from the beginning.

In June, 1871, the Conference was held in Strassburg; Colmar was taken up as a mission and Bro. Schmidli appointed thither. This was one of his most blessed Conference years. He succeeded in taking up many appointments, some of them in important places and many persons were converted to God.

During the month of August he found entrance into the manufacturing towns of Muenster in the Vosges Mountains, where he also rented a vacant dancing hall in which he preached for the first time on the 27th day of August. This hall, which had room for two hundred persons, was often too small. The Lord blessed His Word in a wonderful manner and many precious souls found pardon of sin and eternal life in the blood of the Lamb. This town became a Bethany for the already overworked and suffering preacher.

On September 17th Bro. Schmidli preached for the first time in the large manufacturing city of Muehlhausen in upper Alsace, but this was a hard place, though some persons were converted. Besides, he also preached in Beblenheim, Munsenheim and Stossweier.

After this conference year was over the now exhausted and suffering Bro. Schmidli emigrated to America, in order with lighter labors, there to regain his health.

#### § 4. Further Labors of the Missionaries in Strassburg.

Bro. Conrad Zwingli, who was Bro. Schnatz's successor, labored to the best of his ability for one year and then was followed by Bro. Gottlieb Gaehr, who remained two years. He and his assistant, Bro. Jacob Mueller, served in all twelve appointments, of which one was situated in Baden. During the second year of Bro. Gaehr's time the work in Strassburg was much revived. The society was strengthened within and several influential persons joined as members, thus the future existence of the Church was guaranteed. At most of the other appointments the work also gained a firmer foothold.

---

### SUMMARY STATISTICAL REPORT OF THE WORK IN EUROPE.

At the General Conference in 1875, held in Philadelphia, Pa., a summary report of the progress and condition of the work in Europe was laid before that conference, which was also comparative with the one presented four years previous. Said report contained, among other things, the following interesting items: Four years ago we numbered 24 itinerant preachers, now we have 45; local preachers we had 3, now we have 9; the number of members was 3,071, now we count 6,083 full members; we had then 3 church buildings, now we have 15, with 0 parsonages; the prob-

able value was then 38,000 Gulden (\$15,000), and we estimate it now with purchased buildings at 219,500 Gulden (\$88,000); four years ago the annual receipts for mission purposes were 9,137 Gulden and 5 Kreuzer (\$3,655), and last Conference year they amounted to 20,177 Gulden (\$8,070); we now support 21 missions with 32 missionaries. Four years ago we had 50 Sunday-schools, and now we have 120; then we had 220 officers and teachers, now we count 396; scholars, we had 3,130, now we number 6,178; subscribers to the *Evangelische Botschafter* four years ago 4,632, now we have nearly 11,000; for the *Kinderfreund* we had 3,196, now we have 7,330. This showing justifies the conclusion that the work during the years 1871-1875 has *doubled itself*.

### Statistics.

The following items taken from the statistics of the Germany and Switzerland Conferences for 1894 will afford the reader an insight into the present status of the work in Europe :

#### GERMANY CONFERENCE—1894.

Members .....	5,925
Itinerant ministers .....	49
Local preachers.....	19
Churches and chapels .....	38
Value .....	Marks 780,750
Mission and preachers' support....	" 89,592
Sunday-schools.....	222
Scholars.....	12,715
Catechetical classes.....	82
Catechumens.....	462
Botschafter. . . . .	9,737
Kinderfreund.. ..	13,209
Missionsfreund.....	4,228

#### SWITZERLAND CONFERENCE—1894.

Members.....	4,816
Itinerant ministers.....	36
Local preachers... ..	4
Churches and Chapels.....	Francs 1,007,450
Preachers' salaries and rents .....	" 70,281
Missionary contributions.....	" 1,853
Sunday-schools.....	146
Scholars .....	9,298
Catechetical classes... ..	35
Catechumens .....	290
Botschafter... ..	6,262
Kinderfreund.....	8,143
Missionsfreund.....	2,869

## CONCLUSION.

---

"If this counsel or this work be of men it will come to naught, but if it be of God ye cannot overthrow it."\* "If it is the will of God that you should be and remain a Church, then He will also provide for you in this respect. Men will appear among you who will be able to accomplish that which I shall not be able to do. It is the work of God and it is in His hands. He will also provide for it."†

After the author and the readers have carefully gone through the preceding two volumes of history, covering a century and a quarter, from 1750 to 1875, and have seen at times with almost trembling hearts, the very small beginnings of the Evangelical Association amidst thousands of difficulties and fierce opposition, but have also witnessed the glorious triumph of the work, we are now prepared to adopt the wise saying of Gamaliel, and exclaim, even joyfully: The work was not overthrown, for it is of God!

Howbeit, in its earlier stages its speedy overthrow was confidently predicted.‡ One highly learned Doctor of Divinity even asserted that the Evangelical Association sprang up like a mushroom during the night and she would just as rapidly wither and pass away! But these prophets proclaimed only their own dreams. Their predictions have come to grief, because the work is of God and there is a "living spirit in the wheels." \*\*

We have also seen how destitute Albright and his co-laborers were of classic erudition, academic titles, earthly riches, human applause, influential following, or any visible support. When under the providential supervision of the feeble work the "chosen vessel," Jacob Albright, closed his labors so early, and as a faithful servant entered into the joy of his Lord, it appeared in the eyes of men as though the new movement had become entirely orphaned and forsaken. But God had given his servant before his demise the above quoted words of wisdom in his heart and mouth, and how true they have proved themselves to be! God raised unto himself men who guided the work forward successfully and accomplished all that was needed. There appeared upon the scene in succession, George Miller, a valiant hero, energetic leader and wise counselor, who was also able to compile a discipline and other necessary literature; John Walter, who

---

\* Acts 5 : 38-39.

† Jacob Albright to John Dreisbach. See Vol. I. p. 93.

‡ The author frequently heard, during the years 1830-40, many learned and unlearned opponents prophesy with the greatest assurance: "In ten years it will be all over with them!"

\*\* Ezekiel 1 : 21.



was a "son of thunder" in preaching, and a poet; John Dreisbach, the first presiding elder, who directed the work for a number of years practically like a Bishop, and during his later life remained the patriarchal counselor of the Church; thereafter arose men like Henry Niebel, John Erb, John Kleinfelter, Thomas Buck, Henry Fischer, John Seybert, Joseph Long, William W. Orwig, Samuel Baumgartner, Absalom B. Schaefer, John G. Zinser, John P. Leib and others who have long since gone to their rest, besides a host of men of God who are still pilgrims here below, all of whom have proved themselves competent preachers and skillful and successful laborers, some of them also good writers and able builders of the ecclesiastical house of God. Thus Father Albright's pregnant words were abundantly fulfilled, and thereby it has been clearly proved that it was the will of God that the Evangelical Association "should be and remain a Church."

The apostles of the Lord were commanded, as Jewish men, to "begin at Jerusalem" with the proclamation of the Gospel and building of the Church of Christ, which they also did, but the commission they had received also charged them to "go into all the world," "preach the Gospel to all nations," and be Christ's "witnesses" unto the ends of the earth. Similarly, as we have seen, Albright and his co-laborers were sent to the Germans in eastern Pennsylvania, but under the direction of Divine Providence the Evangelical preachers were also led to the newly immigrated German-Europeans in Canada and the great West, whilst, simultaneously, the English field was opened to them in such a manner that faithfulness to duty required that they should also enter upon it.

Nor dare we overlook the remarkable opening of Germany and Switzerland, finally also of Japan, among the heathen who have been sitting in darkness and the shadow of death, probably since the times of Noah! The calling of the Evangelical Association has thus assumed cosmopolitan proportions. In retrospect of her marvelous history, we are constrained to magnify the name of the Lord, and praise His name together, for great and marvelous are His works. In view of the past we may well say, the future of the Church is bright as the promises of God.

With sorrow we were also compelled to observe that since the year 1850 the enemy was busy sowing tares in this garden of God, which indeed, several times threatened to become very dangerous, however, through the mighty influence and operation of the Holy Spirit in the Association and the correct administration of the Discipline, was so far suppressed that it could not overspread the field of the Evangelical Association until the year 1875. It pleased God during the latter years described in this history, to pour out the Holy Spirit in such a large measure here and there that the spiritual life of the denominational body was considerably strengthened and thus prepared for future strong trials.

Meanwhile the process of perfecting the organization, with reference to the detailed management and more rapid extension of the work, went

forward, so that the Evangelical Association has doubtless become one of the best arranged denominations for bringing all her powers into practical activity. She stands now before us in this respect ready for action and for the conflict if need be in the prosecution of her calling. In this review of the small beginnings and blessed development of this Association we cannot otherwise than joyfully and gratefully exclaim : "Hitherto the Lord has helped us !" (1 Sam. 7 : 12). "This is the Lord's doing, it is marvelous in our eyes." (Ps. 118 : 23). Hence we may properly join with that man of God, John Wesley, in exclaiming : "The best of all is, God is with us !"

What, then, from this view-point, ought to be the signature of the Evangelical Association for the future ? In answer to this interrogation we introduce one of the last words of the sainted Jacob Albright, which he addressed to his co-laborers shortly before his decease :

"IN ALL THAT YOU DO, OR THINK OF DOING, LET YOUR OBJECT BE TO ENHANCE GOD'S GLORY, AND ADVANCE THE WORK OF HIS GRACE IN YOUR OWN HEARTS, AS WELL AS AMONG YOUR BRETHREN AND SISTERS ; AND BE DILIGENT CO-WORKERS IN THE WAY WHICH GOD HAS POINTED OUT TO YOU, TO WHICH HE WILL GRANT YOU HIS BLESSING."

These words are well worthy to be adopted as a motto by every Conference, every preacher and member. Only when this truly Evangelical sentiment and spirit is preserved and practiced can God carry out His purposes and this Association be enabled to contribute its share to the work of saving souls and spreading the kingdom of God upon the earth. But if the ministry and the majority of the Association enter into friendly relations with the spirit of the world and become permeated by the leaven of vanity ; if, instead of seeking the honor of God and the salvation of souls, we strive for human applause, offices and worldly esteem, and thereby disregard the Divine calling—which may God in mercy avert !—then will the Lord, who is a "jealous God," not fail to apply again His word : "Call his name Lo-ammi ; for ye are not my people, and I will not be your God." (Hosea 1 : 9). But if this Association will heed its Divine calling, and its ministry be men who, in accordance with the parting admonition of the sainted Albright, are "diligent co-workers with God, in the way which he has pointed out ;" then will doubtless the precious word be fulfilled also in them : "Happy art thou, O Israel ; who is like unto thee, O people, saved by the Lord, the shield of thy help, and who is the sword of thy excellency ! And thine enemies shall be found liars unto thee, and thou shalt tread upon their high places." Deut. 33 : 29.

# ALPHABETICAL INDEX.

A	PAGE		PAGE
Activity, Center of.....	132	Cleveland, Ohio, selected for Pub-	
Albright Church.....	13	lishing House.....	24
Albright, Daniel, Conversion.....	20	Clewell, Rev. T. G. re-elected Edi-	
Albright, Rev. Jacob, what he said		tor <i>Ev. Messenger</i> .....	124
about Entire Sanctification.....	148	assails the Doctrine of Entire	
how he endeavored to acquire		Sanctification.....	138
Knowledge.....	214	re-elected Editor <i>Ev. Messenger</i> ...	163
Annual Missionary Meetings.....		reiterates and amplifies his Doc-	
..... 101, 106, 112, 129, 199, 202,	204	trine.....	169
Article on Sanctification — whence		attacks the Articles of Faith....	188
it came.....	145	on Trial before the Board of Pub-	
		lication.....	188
		Secures an Injunction from the	
		Court, etc.....	189
		resigns the Editorship.....	189
		charged by Presiding Elder and	
		suspended from Ministry.....	189
		Pittsburg Conference condemns	
		him but restores him to the	
		Ministry upon his Confession..	189
		Conclusion.....	334
		Conference, Atlantic, created.....	210
		“ Canada, created.....	123
		“ Des Moines, created....	210
		“ Erie, created.....	210
		“ Germany, created.....	123
		“ Iowa, created.....	83
		“ Kansas, created.....	123
		first Stationing.....	131
		Conference, Michigan, created.....	123
		“ Wisconsin, created....	45
		favours Mission on Pacific Coast..	108
		Conference, Central Pa. asks for	
		Revision of Missionary Constitu-	
		tion.....	113
		Conference, East Pa. Jubilee Reso-	
		lutions.....	12
		Transactions concerning S. Neitz.	68
		tries S. Neitz—lenient Sentence	
		etc.....	172
		Conference, Illinois, Jubilee Reso-	
		lutions.....	13
		a blessed Close of Session.....	17
		Division of.....	52
		favours Pacific Mission.....	107
		Conference, New York, Jubilee	
		Resolutions.....	13
		remarkable Missionary Meeting.	114
		Conference, Ohio, Jubilee Resolu-	
		tions.....	13
		blessed Close of Session.....	17
		notable Resolution.....	26
		Conference, West Pa. Jubilee Reso-	
		lutions.....	12
		introduces English Language....	15

	PAGE
Conference, West Pa.—Continued.	
Rules for Catechetical Instruction.....	28
Change of Name to Central Pa..	84
Conference, General—Tenth Session, 1851.....	20-25
Resolution concerning Decease of S. Baumgartner.....	
concerning Transferring Power.	
Election of Bishops.....	
six Months' Probation .....	
Removal of Publishing House.	
Creation of two new Conferences.....	
Statistics.....	
Eleventh Session, 1855.....	44-49
Change of Basis for Delegates from 4 to 7 Preachers.....	
Addition to ninth Article of Faith.....	
<i>Chr. Kinderfreund</i> ordered....	
Election of Bishops.....	
no "running" of Candidates...	
Tract Society, etc.....	
Request for Union, etc.....	
Inquiry for Heathen Missionaries.....	
Creation of Wisconsin Conference.....	
Statistics.....	
Twelfth Session, 1859.....	78-84
Charges against Solomon Neitz. found guilty.....	
Revision of Missionary Constitution.....	
Election of Corresponding Secretary.....	
Heathen Mission discussed...	
Board of Publication created..	
Re-admission of Adam Ettinger.	
Election of Bishops.....	
Creation of Iowa Conference..	
Thirteenth Session, 1863.....	116-128
concerning Advisory Members.	
Address of the Bishops.....	
Directions for Editors.....	
State of the Country.....	
Election of Bishops.....	
four new Conferences.....	
Election of General Officers...	
new Missions.....	
new Laws.....	
Orphan Cause.....	
Statistics.....	
Fourteenth Session, 1867.....	140-164
Resolutions about Devotional Exercises .....	
Charges against Solomon Neitz.	
Declaration of Doctrine of Entire Sanctification.....	
the Address of the Bishops...	
the Orphan Cause.....	
the State of the Church.....	
several important new Laws..	
a significant Repeal.....	

	PAGE
Conference, General, Fourteenth Session—Continued.	
another important new Law..	
Visit by a Delegation from the M. E. Church.....	
Answer by General Conf., etc.	
Expression about Tobacco....	
Election of Officers .....	
Notable Points.....	
Fifteenth Session, 1871.....	189-195
Episcopal Address.....	
proposed Union between the Ev. Association and the M. E. Church.....	
Expression of General Conference in Regard to Secret Societies .....	
Election of General Officers...	
Statistics.....	
Sixteenth Session, 1875.....	208-212
Address of Bishops.....	
Questions of Law.....	
the Heathen Mission.....	
Formation of new Conferences.	
Election of Officers.....	
Statistics of the Association...	
Croasman, Rev. James.....	129
<b>D</b>	
Deininger, Rev. C. F.....	129
Delegation from M. E. Church....	159
Directions for Editors.....	119
Dissinger, Rev. Moses.....	208
District Meeting, the first, etc....	65
its Program.....	67
Dreisbach, Rev. John, elected Editor of <i>Ev. Messenger</i> ....	44
Member of General Conference, last Time.....	164
proposes the establishment of a Seminary.....	218
dies in the Lord.....	185
Dress, fashionable, denounced...	55-57
Dubs, Rev. R.....	103
advocates ex-officio Membership, etc.....	157
elected Editor of <i>Chr. Botschafter</i> .	163
re-elected " " " "	194
elected Bishop.....	211
ordered to revise Church History.	211
<b>E</b>	
English Language introduced into West Pa. Conference.....	15
Entire Sanctification—Deliverance of General Conference, etc.....	144
Erb, Rev. John.....	71
Esher, Rev. John J. reports, etc..	16, 17
Report about Wisconsin.....	31
summary Report " ".....	46
elected Bishop.....	121
inculcates Sanctification.....	137
replies to Dr. Nast, etc.....	161
re-elected Bishop.....	194
Editor <i>Ev. Magazin</i> .....	169



	PAGE
Esher, Rev. John J.—Continued.	
re-elected Bishop.....	194
“                            “.....	211
Principal of Union Biblical Institute.....	223
Ettinger, Rev. Adam, re-admitted.	81
Ev. Association fifty Years old....	11
an Anti-slavery Church.....	119
a Prohibition Church .....	37
<i>Evangelischer Botschafter</i> in Germany, etc.....	126
“Evangelical, an old,” on Holiness.	60

**F**

Fischer, Rev. Henry, preaches at Dedication of Albright Church..	11
Member of General Conf., 1851..	21
dies in the Lord.....	38
Foreign Missions.....	11

## G

Greenbacks.....	100
Guide for Editors....	119
Guhl, Rev. M.....	129

## H

Hammer, Rev. Chas., re-elected Publishing Agent.....	44
reports on the Work in the West.....	42
re-elected Publishing Agent.....	124
Hartzler, Rev. Jacob, elected Editor <i>Ev. Messenger</i> .....	194
re-elected Editor <i>Ev. Messenger</i> .....	211
Heathen Mission.....	14
Auxiliaries for supporting one..	14
Steps toward it.....	34
Inquiry for suitable Missionaries.....	45
Correspondence concerning it...	51
Central Africa proposed.....	101
India selected.....	107
the Mission postponed.....	125
again discussed.....	202
once more discussed.....	204
established.....	209

Heidner, Frederick W. appointed	100
Heathen Missionary.....	113
to study Medicine.....	222
Professor in North-Western Col- lege.....	214
High School Cause.....	215
Albright studios.....	215
Letter from Prof. M. J. Cramer.	216
Declaration by General Conf.....	217
Object of High Schools.....	217
Discussion in the <i>Chr. Botschafter</i> .	217
Bishop Long's Statement.....	217
historical Development.....	218
John Dreisbach's Proposition...	218
Albright Seminary.....	219
Greensburg Seminary.....	220
Union Seminary.....	221
North-Western College.....	222
Union Biblical Institute.....	223
no D. D's.....	223
Object of the Institute.....	223

	PAGE
Hoffman, Rev. Francis, preaches an excellent Sermon.....	20
prefers Charges against S Neitz.....	68
Hoffman, F. C. appointed Heathen Missionary.....	100
to study Medicine for that Pur- pose.....	113
Holiness as taught by the Fathers 51-59 what an "Old Evangelical" wrote.....	60
Horn, Rev. Wm., elected Editor <i>Ev. Magazin</i> .....	194
re-elected Editor <i>Ev. Magazin</i> ....	211
Huelster, Rev. Anton, Teacher in U. B. Institute.....	223

## K

Kaag, Rev. Geo.....	41
Kansas—how the Work was commenced.....	67
Sufferings, etc.....	104
fresh Trials.....	106
first Stationing.....	131
Kehr, Rev. Jacob.....	102
Kleinfelter, Rev. John.....	116
studied the Greek Language.....	215
Koch, Rev. Charles G. elected Editor <i>Chr. Botschafter</i> .....	44
takes a decided Stand for Holiness.....	71
advocates an Orphan Home.....	114
Kopp, Rev. John J. proposes Removal of Publishing House.....	24

## L

Landmarks, old Evangelical.....	57
Leib, Rev. John P. dedicates Alb- right Church.....	13
Obituary.....	205
Life Members of Missionary Society.	101
Lintner, Rev. C. H.....	40
<i>Living Epistle</i> .....	169
Longbrake, Rev. Henry.....	65
Long, Bishop Joseph, re-elected . .	23, 44, 83, 121,
remarkable Words from him....	163
Member Committee on Discip- line.....	102
defines Object of Higher Schools.	126
purchased Greensburg Seminary.	217
Protest against Neitz's Conduct.	219
prefers Charges against D. B. By- ers.....	165
Decease.....	167
Characteristics.....	73
	174-180

## M

<i>Magazin, Das Evangelische</i> .....	169
Maine Law.....	37
Manheim, Pa.....	171
May, Rev. Lewis.....	133
McDonald, Rev. Wm. Letter, etc.	172
Miller, Rev. M. J.....	103,
Minnesota Mission, proposed	53
Massacre.....	108
Mission Constitution revised.....	79
good Results.....	99

	PAGE
Mission Work.....	210
Missionary Miracle.....	114
Mission in the South proposed....	125
Mission in California and Oregon supplied.....	129
Mission in Washington.....	133
Mission Zeal in Illinois Conf.....	41
Mission Institutes introduced....	158

## N

National Camp-meeting at Man- heim, Pa.....	170
Nast, Rev. Wm. fraternal Dele- gate from M. E. Church...83, 159,	190
Neitz, Rev. Solomon, writes a fate- ful Pamphlet.....	61
what Bishop Seybert said about it	63
what some Papers said.....	64
Charges preferred against him..	68
second Charge against him.....	78
opposed Revised Missionary Con- stitution.....	80
sent to Europe.....	112
defeated in Bishop's Election....	121
disfavors the Work in Europe....	125
Sermon against Entire Sanctifica- tion.....	139
third Charge against him.....	141
Trouble about his Speech in General Conference Pamphlet.	165
fourth Charge against him.....	72

## O

Orphan Home proposed.....	114
General Conference Action.....	127
it becomes a Fact.....	130
Board of Trustees.....	131
Consolidation, etc.....	154
Origin of the Article on Sanctifi- cation.....	145
Orwig, Rev. Wm W. Editorial, etc.	11
castigates "Sectengeist," etc....	16
Caution, etc.....	35
proves Hoffman's Charges against S. Neitz.....	68
prefers Charges against S. Neitz.	78
elected Bishop.....	83
special Messenger to Europe....	112
elected Editor of <i>Chr. Botschafter</i> .	124
prefers Charges against S. Neitz again.....	141
elected Publishing Agent.....	163
publishes "Heilsfueller".....	198

## P

Plainfield College.....	132
Porr, Rev. Philip.....	103
Preaching on unusual Texts.....	14
Probation, six Months'.....	24

## R

Reber, Rev. Joel L.....	16
Rebellion, War of.....	111
Revision of Missionary Consti- tution.....	79
Revival on Milford Circuit.....	34

	PAGE
Rhoads, Rev. Samuel, moves ex- officio Rule.....	157
reports National Camp-meeting.	171
Riegel, Rev. Jacob.....	30
Rules for Catechetical Instruction.	28

## S

Schaefer, Rev. Absalom B.....	182
Schnatz, Rev. J. P. labors in Ohio.	34
Schneider, Rev. W. F. elected Publishing Agent.....	194
re-elected Publishing Agent....	211
Schultz, Rev. David.....	19
Sensel, Rev. John.....	29
Seybert, Rev. John, re-elected Bishop.....	23, 44, 82
Advice to new Converts.....	28
reports on Church Dedications..	49
Concern about the Future of the Ev. Association.....	51
Severe Travels.....	53, 55
opposes Fashion, etc.....	55
solicitous about Neitz's Pam- phlet.....	63
lengthy Report.....	75
Warning from him.....	76
last Letter.....	84
Decease.....	85-88
Burial.....	88
Characteristics.....	89
Distribution of Property.....	97
Simpson, Bishop M.....	212
Smith, Rev. Augustine A. President of Greensburg Seminary.....	219
President of North-Western Col- lege.....	221
Spangler, Rev. Christopher.....	42
"Sporadisches".....	172
Stagnation, Camp-meetings.....	202
Statistics.....	25, 49, 97, 128, 163, 194, 199,
Stetzel, Rev. Henry, charges S. Neitz.....	172
Strained Condition in the Church.	111
<i>Sunday-School Messenger</i> established.	124
Sunday-School and Tract Union es- tablished.....	99
Supreme Court of Law.....	158

## T

Tabernacle.....	19
Tobacco, free from, etc.....	54
Report on, etc.....	162
Truby, Rev. Joseph.....	52

## U

Umbrage taken by Central Pa. Conference.....	12
---	----

## V

Voices, cautionary.....	199
-------------------------	-----

## W

Wagner, Rev. Philip.....	184
Wagner, Rev. Jacob.....	73
Waltz, Rev. John, appointed to Germany.....	129

	PAGE		PAGE
Washington Mission.....	132	Yeakel Rev. Jesse—Continued.	
Weikert, George.....	130	holds Camp-meeting at Barnes-	
Westward moves the Work.....	132	ville, Pa.....	184
"Wild Cat" Money.....	100	Union Holiness Camp-meeting at	
Wollpert, Rev. John G. elected		Easton, Pa.....	195
Presiding Elder for Germany....	123	Yeakel, Rev. Christopher.....	204
		Year of Jubilee proposed.....	11
<b>Y</b>		17th of October, 1850, Jubilee	
Yeakel, Rev. Reuben, elected Cor-		Day.....	13
responding Secretary of Mission-		Young, Rev. Jacob.....	129
ary Society.....	80	appointed Missionary to Califor-	
his Labors, etc.....	101	nia.....	129
elected Editor S. S. and Tract		elected Corresponding Secretary.	211
Literature.....	123	elected Editor <i>Living Epistle</i> ....	194
Member of Committee on Dis-		Yost, Rev. Wm. elected Cor. Sec-	
cipline.....	126	retary.....	124
re-elected Editor S. S. and T. U.	163	re-elected Cor. Secretary.....	163
Editor of <i>Living Epistle</i> .....	169	" " ".....	194
appointed Editor <i>Ev. Messenger</i> ..	189	elected Treasurer Missionary So-	
elected Bishop.....	194	ciety.....	211
re-elected Bishop.....	211		
elected Principal of U. B. Insti-		<b>Z</b>	
tute.....	223	Zinser, Rev. John G.....	17, 101
Yeakel, Rev. Jesse, holds a ten		Advice given by him..	101
days' Camp-meeting.....	181	Member of Committee on Dis-	
		cipline.....	126

## ALPHABETICAL INDEX OF THE WORK IN EUROPE.

	PAGE		PAGE
<b>A</b>		Conference, Germany, created by	
Albright, Rev. Jacob, etc.....	226	General Conference.....	276
Allenbach, Rev. A. fearfully per-		first Session.....	277
secuted.....	326	second Session.....	281
Alliance Meetings.....	262, 297	third Session.....	284
Ascension Day Meetings.....		fourth Session.....	287
..... 284, 288, 291, 294,	321	fifth Session.....	289
Alsace, Beginning of the Work...	328	sixth Session.....	292
		seventh Session.....	294
<b>B</b>		eighth Session.....	298
Baumgartner, Rev. S. Member of		ninth Session.....	300
Special Board, etc.....	241	tenth Session.....	302
Berne, Beginning of the Work....	307	"Cultusministerium".....	247
"Big Meeting," the first one.....	258		
Bienz, J. Geo.....	251	<b>D</b>	
Board, Special, Session at Pitts-		District Meetings.....	
burg, Pa.....	241	..... 288, 293, 295, 312, 321,	322
Bucks, Rev. Henry, writes in favor		Demoniac delivered.....	251
of Germany Mission.....	239		
promises \$100 toward it.....	239	<b>E</b>	
Braun, Miss Bertha.....	249	Ehman, Pfr. etc.....	265, 286
"Bruedersaal," etc.....	266	Eisenhardt, Rev. L. enters, etc...	269
"Bruederbote," Pfr. Cloeter's...	294	preaches on Genkingen Alb.....	286
		Editor <i>Chr. Kinderfreund</i> .....	288
<b>C</b>		Eninger, Chr.....	260
Call to earnest Prayer by <i>Botschafter</i> .	241	Erdle, Rev. M. becomes ■ Helper,	
Chapel, second, etc.....	270	etc.....	253
third, etc.....	282	begins to preach.....	264
first in Strassburg.....	331	has Success near Geisslingen....	286
Society in Strassburg.....	331		

	PAGE
Esher, Rev. J. J. presents Sub-	
scription List, etc.....	228
goes to Europe, etc., etc. . . .	275
meets Bro. Schnatz on the Street.	275
holds Investigation with J. C.	
Link.....	275
presides at first Conference.....	277
presides at third Conference....	284
presides at fifth Conference.....	289
presides at eighth Conference....	298
presides at tenth Conference....	302
visits Switzerland.....	305
Esslingen, Beginning, etc.....	262
Ev. Botschafter started.....	272
rapid Increase.....	273

	PAGE
F	
Fleischman, Consul, etc.....	247
"Friedensglocke".....	262
goes under.....	271
French Infidelity.....	228
Frutigen Valley, Beginning of	
Work.....	320
Funcke, Pastor Otto.....	232
Fuessle, Rev. G. converted.....	249
begins public Labors.....	253
how he came to preach the first	
Time . . . . .	256
his first License, etc.....	257
his Embarrassments, etc.....	259
successful Labors in the Ober-	
land.....	265
fails in Bavaria.....	266
Secretary of fifth Conference....	289
" " sixth " . . . . .	292
" " seventh " . . . . .	294
" " eighth " . . . . .	299
" " ninth " . . . . .	300
Missionary to Switzerland.....	305
persecuted and driven away....	307

	PAGE
G	
Gaehr, Rev. Gottlieb.....	319
is sent to Thun.....	332
is sent to Strassburg.....	332
Gerok, Dekan.....	270
Gerstenacker, John.....	261
Gossner, Pfr. John.....	237
Guelich, Rev. H. sent to Europe..	304

	PAGE
H	
Hagmann, John.....	261
Haug, Rev. J. M. converted.....	249
Henhofer, Pastor A.....	230
Henkel, Fr. K. Testimony.....	236
Heubergen, Beginning, etc.....	261
Highlands, Bernese.....	308
Hoffmann, Supt. W.....	237
Hofer, Rev. G. Obituary.....	321
Hotel du Cerf, Meeting Place in	
Strassburg.....	330
Huth, Pfarrer, welcomes Mission-	
ary Link.....	244

	PAGE
I	
Italy, War, etc.....	260

	PAGE
J	
"Jerusalems Freunde".....	294
Justification of European Mission.	232

	PAGE
K	
Kaechele, Rev. J. is sent to Europe.	281
President sixth Conference.....	292
" seventh " . . . . .	294
" ninth " . . . . .	300
begins his Labors in Switzerland.	307
dedicates a Chapel, etc.....	322
visits Colmar.....	331
Kapff, Prelate.....	237, 248, 270
Kinderfreund, Der Evangelische....	288
Kirchenfreund, Dr. Ph. Schaff's...	233
Kirchheim, Beginning, etc.....	285
"Kleinstaaterei".....	229
Klossner, Rev. J. Conversion, etc.	214
received into Itinerancy.....	320
Knapp, Dekan.....	262
K n a p p, Rev. Jacob, labors in	
Switzerland.....	320
Knak, Pfr. Gustav.....	230
Koch, Rev. C. G. favors Germany	
Mission.....	238
Krueger, Wm. Theodore.....	238
Kurz, Sebastian, goes to Europe...	226
addresses a Meeting.....	227
remarkable Letter from him....	227
labors quietly.....	238
dies in the Lord.....	286

	PAGE
L	
Leib, Rev. J. P. Member of	
Special Board, etc.....	241
Liberality, remarkable, etc.....	312
Link, Rev. J. C. appointed Mis-	
sionary to Europe.....	241
Departure, etc.....	241
he and Bro. Kurz meet.....	242
preaches at Bonlanden.....	243
labors in Hesse-Darmstadt.....	243
moves to Stuttgart.....	244
Death of his Wife.....	247
successful Labors.....	251
visits America.....	252
ordered to Switzerland.....	264
refuses, etc. . . . .	269
commences Opposition, etc.....	271
moves to Salon.....	273
finally to Heidelberg and Baden.	273
Investigation, guilty, withdraws.	276
wants to return, but fails, etc...	288
Long, Bishop Joseph, favors Ger-	
many Mission.....	228
Lord's Supper, first public Celebra-	
tion.....	271
Luippold, Rev. J. P. must serve	
as soldier.....	291
returns from War.....	292

	PAGE
M	
Mallett, Pastor.....	237
Marquardt, Rev. J. G. appointed	
Missionary to Europe.....	241
Maurer, Rev. S. F. labors in Switz-	
erland . . . . .	324



	PAGE
Meeting-House, the first one.....	257
Missionary Society, Conference	278
Auxiliary formed.....	278
Missions in Prussia and Saxony....	300
Motives for establishing Germany	
Mission.....	240
Muenz, Rev. W. Member of Special	
Board, etc.....	240
Mueller, Rev. Gottlob, etc.....	249
Decease.....	252
Mueller, Pfr.....	265

## N

Nast, Rev. W. Statement.....	237
Neckar Valley, Entrance into, etc.	258
Neitz, Rev. S. visits Germany....	270
what Schnatz and Wollpert	
wrote about it.....	271
presents his Report to General	
Conference.....	276
Nikolai, Rev. John, favors Ger-	
many Mission.....	238
appointed Missionary to Europe.	245
sails for his Destination.....	245
labors in Lauterbach and is per-	
secuted.....	246
returns to Stuttgart.....	246
begins in Plochingen.....	248
sick, and returns to America....	250

## O

Organizing, why?.....	275
Orwig, Rev. W. W. favors Germany	
Mission.....	228
Member of Special Board, etc....	240
Ostertag, Pfr. Fr. Letter, etc.....	236

## P

Paulus, Director Ph. Edr. etc....	262
defends the Mission Work.....	263
joins the Ev. Association.....	268
withdraws and persecutes, etc....	271
Persecutions.....	
.. 246, 248, 253, 261, 263, 267, 296,	326
Petition, a successful one.....	267
Plochingen, Work commenced by	
Missionary Nikolai.....	248
Revival there.....	248
first Meeting-house.....	257
first Sunday-school.....	263
Rev. Wollpert dies.....	264
Possessions, demoniacal.....	268
"Practical Christianity," Geo. Mil-	
ler's.....	263
Prediction by J. G. Wollpert.....	278

## R

Raith, Chr. becomes a Helper, etc.	253
Rationalism.....	228
Reutlingen, Beginning, etc.....	278
Session of Germany Conference.	284
first Church.....	288
made War-Hospital.....	290
Session of Conference.....	294
Revolution of 1848.....	231

	PAGE
Revivals.....	
.. 248, 250, 280, 283, 301, 304, 313, 323	

## S

Saanen, Beginning of Work.....	320
Schaefer, Rev. N. G. Persecution,	
etc.....	296
Schaeffe, Rev. J. visits Alsace....	328
Schaff, Rev. Dr. P. visits Sunday-	
school, etc.....	273
Schnatz, Rev. J. P. Missionary... 264	
successful Labors in "Oberland".	269
ditto in Stuttgart.....	270
writes first Article in <i>Ev. Bot-</i>	
<i>schafter</i> .....	272
commences Sunday-school in	
Stuttgart.....	272
driven from a Forest Meeting... 273	
Secretary of first Session of Conf.	277
Secretary of second Session of	
Conference.....	281
Secretary of third Session of Con-	
ference.....	284
Secretary of fourth Session of	
Conference.....	287
appointed to Strassburg.....	328
Efforts to get Permission to	
preach.....	328
applies to French Government.. 329	
obtains Permission.....	329
first Successes.....	330
also preaches in Surroundings... 330	
is called to America to collect, etc.	331
Schmidli, Rev. J. on Reutlingen	
Circuit.....	279
labors in Switzerland.....	310
begins in Zofingen.....	310
almost martyred.....	315
in Court, victorious.....	317, 318
labors in Burgdorf and Langen-	
thal.....	320
visits Colmar, etc.....	331
appointed to Colmar Mission.... 332	
begins the Work in Muehlhausen.	332
emigrates to America.....	332
Schneider, J. D.....	251
Semler, J. S.....	226
Seybert, Bishop J. favors European	
Mission.....	228
Decease, etc.....	262
Simmenthal, Beginning of the	
Work.....	313
Statistics.....	277, 282, 284
287, 289, 292, 295, 299, 304, 327,	333
Steiner, Rev. John, fearfully perse-	
cuted.....	324
Storm, politico-social, etc.....	228, 232
Strassburg, Beginning of Work.... 328	
Siege.....	330
Stuttgart, Mission established.... 242	
Missionary Link arrived there... 242	
removes to that City.....	244
Missionary Nikolai's Arrival... 245	
Persecution from the Clergy of	
the City.....	245

Stuttgart—Continued.

	PAGE
persecuted again.....	248
Soldiers converted.....	251
John Gerstenacker converted....	262
Alliance Meetings.....	262
Locality for Worship changed... 266	
Missionary Schnatz's Labors in Stuttgart.....	270
first Sunday-school held there... 272	
Dr. P. Schaff visits it.....	273
Bishop Esher arrives and meets Schnatz.....	276
first Session of Germany Conference, etc.....	277
Conversions, etc.....	279
Missionary Walz's good Success.. 283	
fifth Session of Conference.....	290
District Meeting.....	296
Sunday-school, the first, etc.....	263

T

Tholuck, Prof. A.....	230
Testimony.....	235
Thun, Beginning of the Work....	308
Session of Germany Conference.. 288	
“ “ “ “ ..	298
a blessed District Meeting.....	312
Revs. Gaebr and Vetter successful Labors.....	319

V

Vetter, Rev. Fr. labors in Bernese Highlands.....	324
good Report from there.....	327
Vetter, Rev. Geo. sent to Europe.. 281	
sent to Thun, Switzerland.....	319
Victories.....	291
Viole, Geistliche.....	253
Von Bueren, Col. intercedes, etc.. 331	

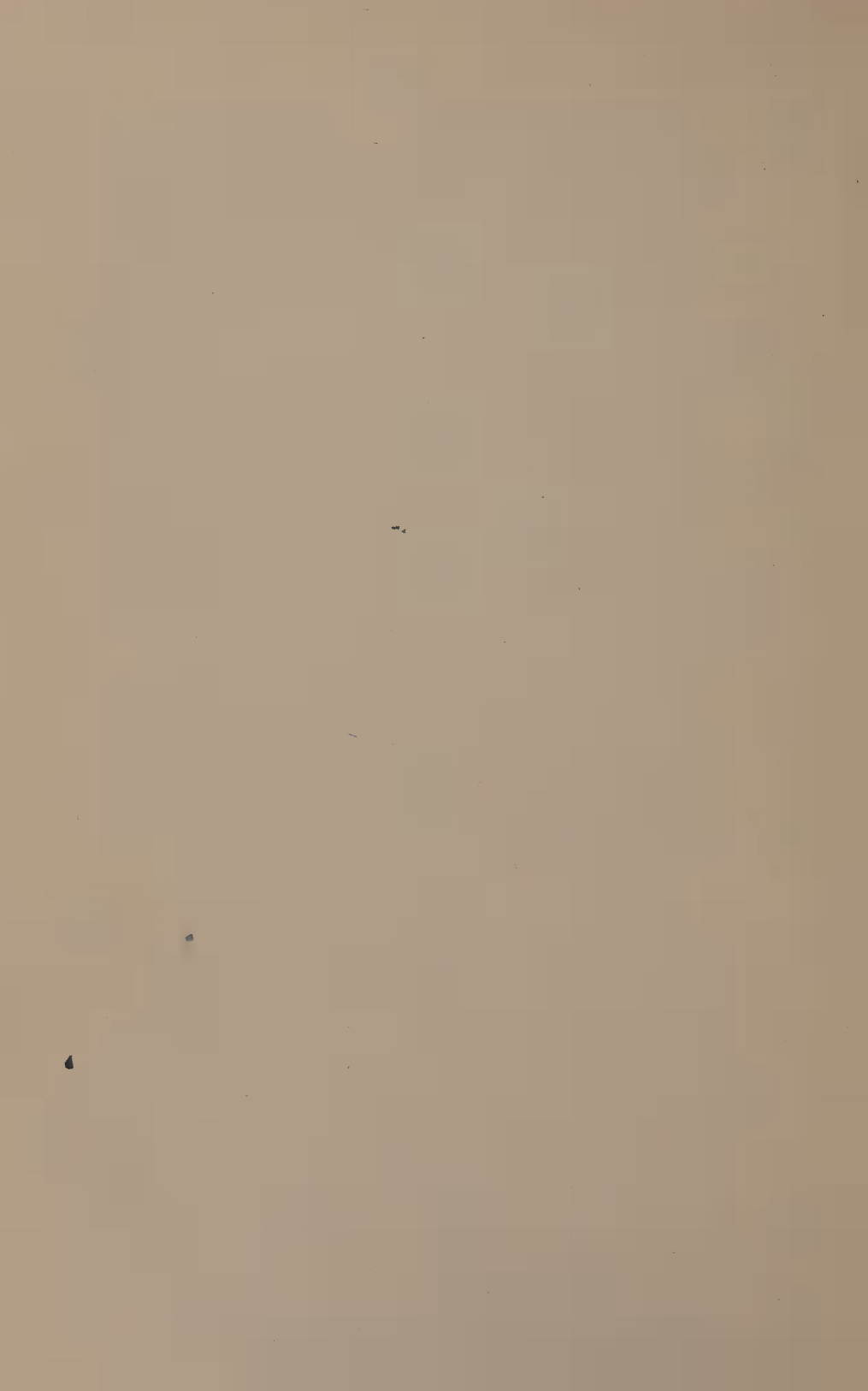
W

	PAGE
Walter, Rev. John, prophetic Exclamation.....	226
Walz, Rev. John, Missionary to Europe.....	277
begins in Kirchheim.....	286
labors as Presiding Elder in Switzerland.....	323
remarkable Victory in Goldswyl.. 325	
Wangemann, Dr.....	231
War, French-German.....	290
Weiss, J. Fr.....	267
Werner, Michael.....	261
Wichern, Pastor, Testimony.....	235
Wollpert, Rev. J. G. appointed Missionary, etc.....	250
preaches first in Stuttgart, etc.. 249	
labors diligently, etc.....	253
forbidden to preach, etc.....	254
delivers a “Blumenpredigt”.....	255
insulted by Pfarrer at Enzweihingen.....	261
Death of his first wife.....	264
financial Perplexities.....	269
becomes Editor <i>Ev. Botschafter</i> .. 272	
Prediction by him.....	278
preaches first in Reutlingen.....	279
President of Conference.....	281
“ “ fourth Conference.. 287	
preaches Dedictory Sermon in Reutlingen.....	288

Z

Zbaeren, Jacob.....	326
Zinser, Rev. J. G. Member of Special Board, etc.....	240
writes strong Appeal, etc.....	250
Zwingli, Rev. Conrad, appointed to Strassburg.....	332
Zofingen, Beginning of Work.....	310
changed into a Circuit.....	320











114416

BX Yeakel, Reuben 114416  
7515 History of the  
Y413 Evangelical Association

~~4.2~~  
1909  
v. 2

DATE DUE

AP 5'71 BORROWER'S NAME

Yeakel  
History ... v. 2

THEOLOGY LIBRARY  
SCHOOL OF THEOLOGY AT CLAREMONT  
CLAREMONT, CALIFORNIA



PRINTED IN U.S.A.



